THE CHINESE RECORDER

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EDITORIAL

THE RURAL CHURCH

THE NEED

In the reconstruction that is proceeding apace in China today the problem of the people's livelihood is now receiving increased attention. The New Life Movement was launched first, but it was quickly followed by the People's Economic Reconstruction Movement, because it was realised that the economic question presses very heavily on the population throughout this vast country. It is well-known that the majority of the Chinese population belongs to the farming classes and so economic reconstruction must devote itself largely to the welfare of the farmers. Some years ago the hardship and suffering of the farmers' life were due to the prevalence of bandits and the ruinous pressure of taxation. During the last two years, however, the Government has succeeded to quite a large degree in its suppression of bandits, also in the recent years many illegal taxes have been abolished thus giving considerable relief to the farmers. Increasingly the Government and other agencies are seeking to improve the lot of the rural population, as witness the expansion of cooperative societies. In fact in 1935 the Central Government established a Cooperative Department in the Ministry of Industries, and a striking increase in the number of cooperative societies has taken place. Two articles in this issue illustrate how the Christian forces can help in the field of cooperatives. The

Government and several banks are also trying to help the farmer by extending loans, whilst an equally important matter of rendering assistance to the sturdy peasants is seen in the experiments for improvement of crops: e.g., the Government has a National Bureau for the Improvement of Rice and Wheat and a Central Bureau for the Improvement of Cotton.

The problem is how to translate ideals and plans into action and facts. This is exceedingly difficult because of the widespread illiteracy, and consequently the conservative attitude of the peasants makes them suspicious of new methods. A man in an office may make a plan, but if the farmer is unfortunately unfriendly to visitors from outside the plan will not be carried out. Moreover, sometimes the plan may suit one section of the country but it may not fit the pressing needs of another area. So at the present time the Central Government is also paying attention to the improvement of the *hsien* administration, which is the unit of local government in direct contact with the bulk of the population. It was because the *hsien* is such an important unit that experiments at Tinghsien and Tsouping were started. Now we can begin to see where the Church can render some help. The rural problem has to be tackled in small areas, where slowly but patiently the farmer is led to see the value of the programme of reconstruction by showing him simple experiments for improving his crops and herds. Dr. Felton's article in this issue shows how some pastors are already carrying on this fundamental work. One Bishop in South China, who is an enthusiast on the upbuilding of "The Church" is helping to improve the breed of goats in his rural districts.

The supreme need is that the whole Church in China will devote more attention and more money and more men to helping the work of the rural church. Very, very often we hear the words, "Christianity or Communism." Undoubtedly the apparent success of Soviet Russia in improving the lot of the peasant is attractive to many reformers and students in China. Anyone in touch with the large student population in this country knows that these young men and women are keenly interested in the improvement of living conditions for the rural population and that they are attracted by the programme of the Communists. Hence in order to meet this very real challenge, the Christian Community must be in earnest in its programme of outliving and outdying the Communists. The industrial population in the large cities needs better livelihood, but the 80% of China's population—the farmers—must receive primary consideration, hence though government and other agencies are working in this field the Church must be more active in fitting a strong programme to the needs of the people if China is to be saved from Communism.

SOME REMEDIES

Kagawa says, "I have a practice everywhere in rural districts of preaching on the three principles, love of soil, love of neighbour, and love of God." Kagawa's emphasis on Christian cooperatives is well-known, and his recent tour in the United States was devoted largely to advocating this programme. Most Christian thinkers

deplore the spread of political philosophies such as Fascism and Communism which impose dictatorships on the people and deny the full freedom of the individual soul which was so prominently stressed by Jesus. Therefore, in many lands Christian leaders are seeking to develop a democratic programme which pays attention to the welfare of the community. Experiments in cooperatives or community living are to be found in many countries, and even in the United States we find a Church Council for Social Action appointing a rural secretary. Last March President Roosevelt said, "The history of every nation is eventually written in the way in which it cares for its soil."

The Catholic Missions in China are paying attention to this problem. We may quote one interesting news item. "The most pressing problem in this part of China is the agrarian one. This important fact has been grasped by a native Religious Order the Little Brothers of St. John the Baptist. With the assistance of German engineers they have tackled the task of introducing into the four Christian districts in the neighbourhood of Ankuo on a small scale, and on a large scale at the monastery of Ts'ingho, improved methods of agriculture. Their efforts have met with small measure of success. In spite of the ingrained suspicion of the peasants, cooperative stores are making headway." (Fides)

The Protestant Christians would do well to speedily work out a practical programme which will enlist the sympathy and active support of the many patriotic young men and young women students. The students are restive but eager. They want to help the farmer but they do not know how to do so. The Church must not lose its young people if it is to achieve a lasting place in the life of a community. Some Christian schools are developing programmes for the summer vacations whereby their students can go to rural districts to promote education and other activities. One recent account of how one student helped the development of morals in his own village is specially interesting. "This past summer, a student from one of the Shanghai universities, joined the New Life Movement Student's Service Group, and set himself the task of abolishing gambling from his native village in Kiangsu. He first made a careful survey of all the games and forms of recreation known to the community and decided upon those that he would promote and those that he would introduce from other parts of the country. Then he called for volunteers to work with him in arranging a couple of temples and in leveling a piece of public ground suitable for games. Those who could not contribute labour sent in gifts of money. An orchestra of stringed instruments was soon in full swing and the singing of folk songs and national melodies attracted big crowds on summer evenings. They later added a victrola and a radio and came into touch with the outside world. A few old folks stayed at home, but the majority joined in the fun. On the playground they played hand ball, deck tennis, running, jumping, obstacle races and learned how to listen quietly to a lecture out under the stars. The whole programme was organized around the village school so that after the student returned to his university in Shanghai, the activities

might continue. Gambling completely disappeared from this rural community after the people found other interesting things to do."

How many constructive experiments in rural work have we in China today? At Ushagram in Bengal, there is an experiment called, "The Village of the Dawn", and at Mbereshi in Africa an educational programme fitted to the needs of the country people is carried on in "The House of Life." Is the Christian programme of today really attacking the main evils and difficulties in Chinese country society or are we spending too much effort on non-essentials?

MEETING THE CHALLENGE IN CHINA

The World's Committee of the Y.M.C.A. has arranged for a meeting connected with Y.M.C.A. activity in rural districts to be held immediately after its World Conference which will take place in Mysore, India, in January 1937. The Y.M.C.A. and the Y.W.CA. in China have carried out some good rural programmes, such as the work of the Y.W.C.A. at Fu Shan, Shantung, and Toi Shan, Kwangtung, but too many church groups seem to be paying more attention to education, medical, and youth work rather than to the promotion of the rural church. Hitherto the Christian community in China has often pioneered in many movements to improve various aspects of the life of the people, as attacking foot-binding, promoting athletics, opening schools for girls, etc., etc. In the coming year the Church should pioneer in promoting a programme for community life which will pay attention to the physical, mental and moral needs of the farmer.

In Kiangsi the Provincial Government has adopted a three year plan to carry on work along four lines—to stimulate village self-government, to organize the farmers for self-protection; to develop rural education; and to raise people's economic level, for the realization of the self-government, self-dependence, self-supply and self-protection of the rural population.

At present, we have a great opportunity. Can we increase the number of constructive experiments? Can we not have better co-operation from the schools and the hospitals in helping the local village church to demonstrate "an abundant life"? It is encouraging to read that a College of Rural Reconstruction is being organized at Fukien Christian University.

A start is being made in this connection by the rural church department of the Nanking Theological Seminary which has begun a study of 100 representative rural churches in China. It is estimated that there are now in China about 10,000 Protestant churches, chapels, and preaching centres, that is churches in rural communities where farming is the major occupation. This study is being conducted in the hope that it may contribute towards a larger understanding of the problem, and help all those serving in the rural church to plan more intelligently and actively for the future. As conditions are changing so rapidly, we need to adapt our methods to the current needs of the people. But our aim remains the same—"The evangelization of the world in this generation" should still be the keynote of all our work.

What's Right With the Chinese Rural Church

RALPH A. FELTON

THERE is so much more good than bad, so much more success than failure among the rural churches of China that it is an easy and inviting task to write on such a subject. When one sees the handicaps under which some rural pastors are working and then observes how well they are meeting these difficult problems, a new respect akin to admiration takes the place of any criticism. Let us enumerate some of these successful methods, and take new courage for the future.

In the first place, the idea of a parish or an area is taking the place of a preaching point. A parish to one of these successful rural pastors means the same as a field does to a farmer, that is, a geographical area within a definite boundary. Everybody within that area is in this man's parish. The pastors of one entire diocese have defined their parishes and marked off the areas for which they are responsible.

When our early missionaries came and saw the vast area of unevangelized territory before them they began taking long steps to cover it. It was in some instances a hop-skip-and-jump procedure. One Chinese pastor expressed this view when he said, "I wish I could spend all my time travelling about preaching. Looking after a church tires me. I have been trained to preach. I know there are people here who need to be trained but I would rather preach. I know there are people here who are sick, who are poor and who are losing their farms and they need help. But the only help I have for them is the Gospel!"

One cannot help but admire this man's consecration and clear conviction. But a different view is rapidly growing. For example, one pastor has a church in a market town and claims every village within a radius of ten li. He has a map which he has secured from the postal department on which he has clearly outlined his parish. One cannot say he is not an evangelist. His evangelism is an intensive variety instead of the hit-or-miss type.

When a pastor becomes parish-minded he soon seeks a relationship with other agencies working within his parish. For example, a certain pastor has a "Community Council." Representatives from the public school, from the health center, from the gentry and from the local government meet with him regularly in the "community council" to discuss with him his parish-wide program. He is seeking to Christianize all phases of community life.

The initiative shown by some rural pastors in getting financial support for their church program needs to be told and copied by pastors in some other sections of the world. For example, one man found his people using a mediocre variety of seed wheat. Others were too poor to purchase any seed whatsoever. He secured an improved variety of seed which they returned at harvest time, two bushels for one. One of these bushels paid back the debt and the second bushel they gave to the church.

Another pastor discovered that many of his farmers had no work animals. Drought and debt had taken them away. So he persuaded his church to buy some heifers which were loaned out. The farmer feeds and cares for the animal and works it. Each year he turns over the increase to the church. These calves are in turn let out to others, or sold. Four generations of calves have already come back to the church since he began this plan. This has worked so well that he is trying pigs and chickens in a somewhat similar way.

Another pastor found that the cash gifts of his people were insufficient to care for the budget, so he asked them to pledge a definite amount of labor as well as cash. This labor he used for tending a farm, the income from which went to the church. Even the poorest parishioners can give time and labor to the church when they can't give money.

Perhaps some one whose salary in gold comes regularly each month might find much to criticise in such methods of financing a local church. It is not intended here to say such methods are ideal. These pastors, however, are at least experimenting with this knotty problem of self-support. They are also getting their members busy working for their church. Their daily lives through such manual labor are tied up more closely with the interests of the church in this way.

All such plans of the giving of labor and produce must supplement, not take the place of cash gifts. Methods for collecting cash gifts are also being improved. A method which is meeting with considerable approval is the use of small cloth sacks. Inside the church near the door is a small rack on which these sacks are hung. On each sack is the number or name of a contributor. As he enters the room he takes the sack with him to his pew, and puts his money in it when the offering is taken. His gift is credited on his total cash pledge, in this way, when it could not be unless some such container was used.

One would hesitate to say that this Chinese adaptation of the envelope plan is an improvement. Yet the annual expense for the new envelopes is saved. Besides, the pastor and officers can look at the rack after the service and at one glance can tell who the absentees are. The regular weekly gifts amount to more than "harvest gifts" once or twice a year.

The "wayside pulpits" in front of many rural churches are interesting features. Each morning these pastors write on these blackboards bits of world news and accounts of national events and in addition some important religious truths. The church activities for the week are also announced in this way, and the board becomes a splendid medium of church publicity.

While on this subject of publicity, the temple bell must not be omitted. Some churches that were built without a place for a church bell have constructed a tower near the church on which they have placed a bell which can be heard in the nearest half dozen villages.

This helps to get the people to the church on time and is a reminder to all that the Gospel is being preached at that place.

It is a surprise to those whose work keeps them in the large city centers to find the many ways some rural pastors have found to combat disease and to teach health. The charts from the central or provincial health bureau are hanging on the walls of the parsonage. The nurse from the health center is invited to bring a regular weekly message on disease prevention. The church building is used for inoculation campaigns. Some pastors preach an occasional sermon on health. It all sounds like New Testament times when Jesus gave so much of his attention to the physical needs of people.

Public health or hygiene is usually defined as those factors effecting health which can be controlled by the family and community environment. This is largely a matter of health education. One rural pastor for some time has been reading one health book or bulletin a month on an average. Instead of taking time from his evangelistic work, this gives him many new contacts for evangelism.

Reading rooms are being increasingly established in rural churches. With the growing interest in national unity the newspaper is eagerly awaited in many church reading rooms. Books are provided as far as finances allow. It must be admitted that some pastors are discouraged and say their people are not interested, yet on the whole the movement for reading rooms is growing.

The pastor who becomes parish-minded inevitably faces the agricultural problems of his people. Some may simply heave a sigh and tell about the poverty of their people and use this as an argument for the continuance of mission grants. The new type of rural pastor, however, is beginning to face these agricultural problems squarely. Just as he tries to prevent sickness by health practices and as he tries to prevent sin by right living, so he tries to prevent poverty by better farm practices.

A number of pastors have introduced a better variety of seed wheat, others have secured silk-worm eggs that are free of disease. Others have gone so far as to induce the farms to try an improved plow. Some have initiated the use of copper carbonate dust for smut control on millet, barley, and kaoliang.

A certain pastor in a small market town has started his people to growing tomatoes in order to improve the family diet. Another minister has a layman trained in top-grafting and is thus improving the fruit trees in the parish. One pastor has introduced better cockerels, and is thus breeding better laying hens. One minister who is 65 years old has an excellent little tree nursery from which his parishoners can get their trees. He also keeps milk goats for the purpose of introducing a greater use of milk in the community.

Probably no agricultural improvement is growing faster than the organization of farm cooperatives. Four rural pastors from 15 to 30 li apart have cooperative societies in their parishes with memberships of 200,600, 700 and 100 respectively. These large groups of farmers use the church building as their meeting place. The pastors often preach a sermon for them at the time of their regular meetings.

They trust him above all of their officers in their financial transactions. In three of these four places the members of the cooperatives are helping the pastors plan a new church building.

Some feel that the church building and equipment is the field where least progress has been made in rural communities. Fine plants have been built in the cities, but when the rural sections are reached we hear much about "the indigenous church." No definite style of architecture has been developed and they may resemble a Chinese home, or an American school building. Nevertheless improvements are being made. Some pastors have an altar at the front of the church with other equipment helpful to worship. This is separated from the church auditorium by a curtain when the building is used for mass education classes or for other purposes.

One church in trying to serve the needs of its community has included in its equipment a bath room for the use of women and children. Others have limited equipment for loaning to members for funerals and the church assists needy families at such times. Another church has provision for hospitality where members from distant villages in the parish may stay over night.

Some churches are much interested in improving all phases of family life. A certain rural church has a trained woman as parish worker living in a village of 30 families and giving her time to all phases of home improvement, child care and religious home life. A half dozen villages on one side of this large rural parish is her field for the present, hoping to develop a new interest and method in "home religion."

The rural pastor, we hope, will take his place in the present forward movement of the church and in the present rural reconstruction movement in the nation. But he must have regular periods of training and above all sympathetic help and understanding.

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Cooperatives in a Christian Social Order

LEWIS S. C. SMYTHE

COOPERATIVES are not a panacea. As the football coach used to tell us, "No play will win a game. You must *work* the play." But a form of economic organization that favors the good of all instead of the profit of a few is a big help in putting Christian ethics into practical operation.

Cooperative societies in China have grown from 25 in 1924 to 14,629 at the end of 1934, and over half that increase in the year 1934! During that year membership increased from 184,587 to 557,521. Credit societies formed 67 per cent, integrated societies 9 per cent, production societies 9 per cent, marketing societies 7 per cent. These were scattered through 943 *hsien* and municipalities —that is through almost half of the *hsien* in China! There are few consumers' cooperatives, but the development of the Tientsin-Pukow Railway Employees' Consumers' Cooperative with 13,000

members in four years and paying 5 per cent dividend on purchases shows what can be done in China in that line.

The rapid development is one of the present dangers to the movement. Trained personnel is lacking. Methods of organization in many instances are inadequate. Supervision of societies, particularly in the matter of bookkeeping and auditing, is very defective. While the commercial banks in China are more willing than their sister institutions in the West in entering the rural field, the cooperative societies are facing many difficulties in securing loans. The National Cooperative Commission, organized by the Chinese Government on October 1, 1935, in cooperation with the University of Nanking, Nankai University and Yenching University is working out a coordinated program for training of senior inspectors of university standard.[1]

In view of the great possibilities for good inherent in the cooperative movement and its strategic opportunities at the present time, it behooves all Christian leaders to familiarize themselves with its principles and operation so as to be able to help intelligently in any local cooperative effort. To facilitate our thinking along these lines the present article will consider:—(1) the relation of cooperatives to Christian social ethics: (2) a comparison of the advantages of Cooperation with those of Capitalism; Fascism, and Communism; and (3) attempt to make some practical suggestions for the application of cooperatives locally.

I. Cooperatives and Christian Social Ethics.

As I see it the Christian program involves three fundamental approaches: (1) living a Christlike life by the individual, (2) helping all those in need, and (3) organizing all life into a Christian brotherhood. While character is fundamental to all the rest, all three of these approaches so interact with each other that argument regarding priority is beside the point. In general, the first two have been more commonly recognized by Christians in efforts at evangelism and practical philanthropy. While the conscious recognition of the third phase is quite recent, its presence has been shown in the many attempts at local Christian brotherhoods throughout Christian history, as well as in Calvin's eiperiment at Geneva.

Not only is it true that "As a man thinketh, so is he" but also, "As a man is organized, so is he." If a man is a member of an organization working for private profit, he will work for private profit. If he is a member of an organization working for the common good, he is more likely to work for the common good. Although this is partly a matter of selection of individuals with such an interest, in my contact with cooperators around the world I have found men who formerly were hard-fisted business men that have caught a new vision of life through their contact with the cooperative movement. And the most significant impression I have of cooperative leaders is their sincere interest in the common welfare rather than in their

1. Data for China based on copy of forthcoming report by the National Cooperative Commission.

personal profit. In one cooperative credit society that the extension workers of the University of Nanking organized, a father invited the other members to his son's wedding feast. They had a good meal. Then they began to talk among themselves and said, "If we eat this man out of house and home, we will have to pay his loan to the co-op at the end of the year. Let's go home." When you take unlimited liability for your neighbor's debts, you treat him more like a brother! When persons who have caught the ideal of the Christlike life are organized so that they practice helping one another and treat each other as brothers, you have the fullest integration of the Christian Gospel.

Throughout Christian history there has been suspicion of economic enterprise and especially of the trader and money-lender, but little has been done except to preach against it. Now many think that "The chief battleground between good and evil is at the heart of the economic order and there the battle must be won or lost."[2]

The similarity between Christian ethics and cooperative philosophy and action has been well stated by the Rev. Walter Schlaretzki[3] of East St. Louis, Illinois. He indicates that their goals and methods are very much alike. The social goal of the church is a social order of brotherhood; that of the cooperatives is a social order in which there is no economic exploitation. The individual goal of the church is the eternal worth of each person; that of the cooperatives is that the individual is the highest value. Therefore, the cooperative movement governed by "One person, one vote" regardless of ownership places human rights above property rights. In its method, the church makes a universal appeal, salvation is for all; the cooperatives, especially the consumers' movement, have membership open to all. Both combine justice and brotherhood: the church says, "to do justly, to love mercy and to walk humbly with thy God;" cooperatives practice the justice of patronage dividend (i.e. return of the profit to the purchaser on purchases instead of to the stockholder) and the justice of giving highest quality—while mercy is carried out in mutual aid features. Both are based on reason and persuasion. No just and brotherly order is possible by coercion. Membership in any church is voluntary; the cooperatives ask only for a free field and appeal to reason for bringing in the new order peacefully. In answer to the often-raised question, "What will become of the private trader?" cooperators in America are saying, "Let him become a manager of a cooperative store." Though preferably in a different town from where he has been doing business, he will be given a good living in return for faithful and efficient service and who can ask for more? Finally, the church says, "Work out your own salvation;" the cooperatives say, "Let us do it ourselves" instead of appealing for state aid.

These two great movements for the welfare of mankind can now help each other by the cooperatives offering the churches a technique whereby to practice brotherhood in the economic realm

2. H. N. Wieman and R. W. Wieman, *Normative Psychology of Religion*, p. 124.
3. "The Churches and Consumers' Cooperation," Mimeographed.

and the churches providing the individuals in cooperatives with the dynamic of the Christian religion for good character and strengthening them in the practice of the ideal of service and brotherhood.

This raises the whole question of Christian strategy. Shall the church as a church put itself on the side of the cooperative order as opposed to the present capitalistic order? While many enthusiasts for cooperation may feel that the ethics of cooperation are so much closer to Christianity than the ethics of capitalism that there should be no question about the church's choice, there are many in the church who do not feel that way. Rather it would seem better to follow the Christian social philosophy suggested by Professor H. N. Wieman[4] that the church should stimulate its members to open-minded consideration of all the moral issues involved but should leave these members as small or large groups to organize as they see fit for carrying out any political or economic action. However, if the members of any particular local church can agree to form a local credit union or health or other mutual aid association, they should be free to do so. This is particularly true since the cooperatives do not require political action and can be started in a small way with as few as twelve members.

II. Cooperation—The Middle Way.

Which of the programs of four economic systems that are being considered by the world today is closest to the Christian ethic: Regulated Capitalism, Corporatism or Fascism, State Communism, or Consumers' Co-operation?[5]

(1) Control under Capitalism concentrates wealth into the hands of a few, who become the real rulers. Fascism promises all things to all groups, but since it aims to preserve the profit system, the dictator finds his power resting on his support of those who control wealth, so the ownership and ultimate control by a few is upheld by dictatorial power. On the other hand, State Communism gives paternalistic protection of the "left" through a dictatorship of the proletariat whose control is based on violent seizure of government and held by force. Ownership and control are held by the State. Under Cooperation there is control by all through education and democratic processes rather than by dictatorship. "One man, one vote, regardless of shares held" insures economic democracy.

(2) Disposition of newly created wealth under Capitalism results in excessive amounts used for production of new wealth and the resulting waste is charged up to consumers. Under regulated capitalism right to make profits is guaranteed or protected which was not done under individualistic capitalism. New wealth is created only when profits are possible—this sometimes makes for an artificial scarcity of goods especially under monopoly capitalism. Under Fascism an excessive amount of national wealth is used in military

4. *Op. cit.* pp. 216—226, 522—530.

5. Here I follow the analysis worked out by Professor Paul H. Douglas and Carl C. Hutchinson in the latter's "Seeking a New World Through Co-operative," opposite p. 36.

preparation and campaigns. Dictatorial power is held by making concessions to economically powerful groups, and extravagant promises to other groups. Under Communism profits of industry go to the State which attempts to distribute wealth by central contral. But the greater share goes to the urban proletariat, those who work in factories and industries, at the expense of the rural peasant. Under Cooperation the earnings of industry go to the people (the consumers) who own and control the enterprise and create the business through their purchases. But this is done on the basis of purchases rather than on stock ownership. This builds up buying power among the people. Cooperation claims to be more efficient than competition, in that less of the consumer's dollar is absorbed in distribution costs, such as advertising, salesmanship, overlapping services, inferior goods, bonuses, profits and commissions. Yet consumer's cooperation has shown itself capable of accumulating capital for carrying on production as shown by the rapid growth of the productive enterprises of the farmer organizations in the United States and the large development of production under the Cooperative Wholesales in Scotland, England and the Scandinavian countries.

(3) With regard to economic justice, Capitalism tends to exalt property rights above human rights. Under Fascism the laborer and farmer are regimented by dictatorship. Communism builds a society based on class conflict and class interest with violent methods which override the rights of middle and upper classes and the farmer class is forced into a system set up in the interests of the urban proletariat. Interestingly enough, under all three of these systems there has been a recent trend toward favoring and recognizing cooperatives either as stabilizing agencies under capitalism or as the most efficient agencies of distribution under Fascism and Communism. (Though there was a recent retreat from this position in Russia by assigning urban trade to State Stores—after the cooperatives had it well-organized—and asking the cooperatives to develop the rural field.) Under Cooperation gradual and peaceful return of ownership to the people on a just basis is attempted. "One person, one vote" places human rights above property rights. The critical issue within the cooperative movement here is whether the consumer or the producer should control production. The cooperative wholesales in Scotland, England, Scandinavia, Russia and the United States have and are being forced into carrying on their own production in order to obtain the quality of product desired by the consumer and to secure the profits for return to the consumer. The Co-operative Copartnership Societies in England are organized on the basis of combined producer and consumer membership and control. The consumer member receives a dividend on his purchases during the year and the worker receives a dividend on his wages during the year—usually twice the rate received by the consumer. The local Nanking Weaving and Tailoring Cooperative Society has been organized on this basis. There is also the adjustment where producer cooperatives, such as farm marketing organizations, and consumer cooperative stores or wholesales meet in the market through reciprocal trading agreements.

(4) This brings us to the question of planning. Under Capitalism this is done within each monopoly or by agreements between monopolies within a particular trade but usually in the interest of a higher price and profit, or else through some state action as under the recent NRA codes in the United States. Under Fascism this is attempted under state-fostered "Corporations" which includes all the industries in particular trades and in which there is supposed to be 50—50 representation of owners and workers, but practically one owner to one worker representative to each industry. In Russia the various state trusts submit their production quotas and capital quotas to the State Planning Commission which distributes capital and production quotas in view of the total needs of the nation. Under Cooperation planning for the needs of the consumers has been carried out by the various Cooperative Wholesales which produce what is needed by its consumers.—"for use not for profit." For consumer goods consumer control of production through the wholesale seems to be the most direct and efficient method.

But there are areas in the economic order that are not so readily adapted to the cooperative organization. Although in England the cooperatives boast that they now provide for every economic need of the individual from birth to the grave—and if you will leave your forwarding address they will send you your last dividend!—and although cooperatives own steamship systems and have nation-wide cooperative insurance and banking, so far cooperatives have done little in the field of heavy industries, public utilities, and in such public services as the post office. Health service can and has been organized on a cooperative basis in Europe, England, Japan,and America—in the latter in the form of "Group Hospitalization" organizations. It looks as though the issue regarding ownership of heavy industries and public utilities such as electric power production, telephone and telegraph, and railways lies between private, large-capital organization or state ownership. In Sweden the cooperatives have combined effective trust busting by free competition with the trust on the basis of better quality for a lower price with the cooperative distribution of electric power that has been produced by state-owned utilities. It is this Swedish cooperative policy to accept taxation and to fix their prices on a safe, low margin basis, an active rather than passive price policy, combined with State ownership of utilities and partial ownership of certain industries that have acted as yardsticks in successfully controlling capitalism and makes Marquis W. Childs describe it as "Sweden—The Middle Way."

My conclusion is that cooperatives provide a method better adapted than capitalism for the production of consumer goods of better quality and for the distribution of these to the consumer with minimum cost while returning to the consumer any profits and thereby tending to balance purchasing power and production. In this I would include banking and insurance as well as goods. Whether the basic industries and public utilities shall be privately owned or state owned is largely a matter for the citizens of each country to decide in view of the efficiency and economy rendered by either.

With regard to cooperative control of political functions as envisaged by Ernest Poisson in his book, "The Co-operative Republic," it seems to me that provided you have a genuinely democratic form of government the only additional feature needed in order to secure his aims is functional representation. The genius of the cooperative movement has been its deliberate attempt to aid its members economically without appeal to government. It has only entered the political field in order to protect its rights to freedom of organization on the basis of its principles and free competition with private enterprise.

In addition to being closer to Christian ethics in placing human rights above property rights and the welfare of the many above the profit of a few, the Cooperative Movement has in it much promise for world peace both in its eliminating the profit motive and the resulting competition for world markets and in its international organization and sympathies.

III. Practical Application of Cooperative Methods.

There has been much dispute as to which form of cooperative is best. While from the point of view of a Christian, the consumers', credit and health cooperatives are most idealistic in that they return their earnings to the consumer, nevertheless, all forms are very valuable because they do distribute the earnings to the individuals who produce the wealth according to the amount of effort contributed by each individual. Consequently, even the profits of members of a producers' society are not "profit" in the sense of earnings on money invested. With regard to treatment of workers, in countries where there has been a strong labor movement, the consumers' cooperatives have given very good treatment to their employees. But whether this tradition will carry over into China where there is no strong labor organization remains to be seen and needs to be watched by Christians.

The particular form of cooperative any individual Christian is going to promote in his community, depends entirely upon local needs, available capital and talent. The fundamental principles of any cooperative are: (1) "One member, one vote regardless of shares held;" (2) Dividend on patronage rather than on shares; (3) Interest only at lowest market rate on capital invested; (4) Sell at market price for cash; (5) Open membership. The fifth principle is easiest to maintain in consumer, credit, purchasing, and marketing organizations; much more difficult to apply in all worker and producer cooperatives. The credit union in which each member deposits his savings regularly in a common fund from which loans are made to members is a simple form and well-adapted to local churches, schools and factories or any well-acquainted group, productive or not. The credit society which has been so popular in China differs from the credit union in that it chiefly borrows its funds from outside its own group and is probably the simplest in its operation. It provides basic training in cooperation but its return to the local community is usually much less than would be obtained by an efficient marketing cooperative. A local cooperative buying club forms a first step

towards organizing a local consumers' cooperative store and is safer because it involves less capital and overhead. Of the producer co-operatives, the marketing cooperative is easiest to maintain open membership but involves complex marketing problems for which it is best to get expert, technical help. Workers' cooperatives may either form a group that bind together to contract out their labor or may own their own shop. Unless it is an occupation with which the workers are already familiar, technical aid should be secured in starting any new form of production. To prevent the cooperative from degenerating into a closed "corporation" of a few members hiring other workers, the dividends on wages should be paid to non-member workers as well as to member workers, but usually arranged on condition that they make application for membership within a stated time. Most worker cooperatives have to have outside shareholders who hold stock without voting rights and receive a fixed rate of interest of about five per cent. If they become consumers of the product, they can be voting consumer members receiving dividends on purchases. Self-help Cooperatives have been organized among the unemployed in the United States. These are really producer-consumer cooperatives as they produce for their own consumption. Whether scrip, cash, or book credit is used for medium of exchange, the fundamental consideration is to see that the "wages" promised is kept less than the cost of production or "selling price" of the commodities produced and distributed. Here is a more or less self-contained economic system and unless a number of such societies can interchange commodities, one society cannot provide economically for all the needs of its members. If they can sell in the open market, this difficulty is obviated but the special nature of the co-op disappears. Kagawa has organized cooperative hospitals in Japan in order to give better service at less cost. Personally, where adequate hospital service already exists, I prefer the "Group Hospitalization" or "Group medical care" system because it spreads the cost of medical care over the whole group equally for each year and thereby combines insurance with group responsibility. Cooperative insurance can be applied to all forms of insurance as rapidly as large enough membership to spread the risks involved and capital can be developed. Once started, it provides a very satisfactory means of accumulating capital for cooperative enterprises.

But before we are ready to organize a cooperative what can a Christian do in his local community? The first thing to do is to start reading about it yourself and interest others. Then organize a discussion club which may be any interested group. Later the discussion club may want to organize as a credit union or else as a cooperative buying club and from there on growth may go in many directions.

For Christian groups, the discussion booklet by Carl R. Hutchinson, "Seeking a New World Through Co-operatives" is very good. The Catholic University, St. Francis Xavier University, at Antigonish, Nova Scotia, has developed 900 study clubs among the fishing villages and worked out an excellent procedure. The Swedish Cooperatives have probably developed the finest discussion club technique and

literature. With them the club becomes part of a correspondence course in which the class as a whole answers the questions and experts at headquarters correct and criticise the papers sent in. By common agreement of all cooperators, all forms of cooperation depend upon education of the membership and prospective members, both in the philosophy of the movement and detailed techniques for carrying out its various services.

In organizing a cooperative, one should begin:—(1) with a common interest group, (2) among whom there can be a fair degree of stability of membership, (3) with some members literate, and (4) with a nucleus of individuals of dependable character and a real interest in cooperation.

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The Church, the Cooperative, and the Social Order

CHARLES F. JOHANNABER

THERE is a secret in cooperation which mankind is unfortunately too slow in learning: There is hardly any conceivable human goal that could not be attained through the whole-hearted acceptance and practice of the principle of cooperation. Even the church itself is too slow in learning this secret; the church, whose several parts are supposed to be members one of another. Not only so, but the church is also slow in adopting means for cooperating in concrete ways. Our religion is propagated too much in a vacuum, it is suspended often in mid-air, and not applied in direct connection with actual life.

The cooperative offers us this opportunity to grasp a concrete means of service to the social order. A well-meaning and consecrated pastor may preach on Sunday on one of the many texts in the Gospels concerning the use of money. But the question is whether this well-meant effort will help the farmer church-member who is in the clutches of the ravenous loanshark who collects 36% interest on his loans! Can the pastor find a way to help the farmer become independent of such serfdom?

If the church knows what is in the interest of its peace and progress, it will eagerly seize such means of concrete service as the cooperative offers. One would think that the church would be alert to discover any means whatever that promised to make the lot of

human beings more bearable, even if it meant no more than the opportunity to offer a cup of cold water to mankind. But the point is that if the church uses these seemingly secular means of service, the ways are opened for her to pour all the wealth of her spiritual treasure into the individuals that make up the social order.

Happily, the church has seen this and is doing this in places. If the church would do this everywere, the world would be astounded; the church would regain its place of influence in the world, and justify its existence, especially in the eyes of its severest critics,-the younger people of today. But, to be realistic, the maintenance of cooperatives is not an easy matter; it is even a dangerous matter. Especially is this so because it involves the use of money. The cooperative may make or break the church. And it may make or break the community.

Here is a community in which the church has organized over fifty farmers' cooperatives, as well as the same number of literacy schools. Not only are the farmers united into these fifty-odd village units, but they also have a central unit in the "Cooperative Union" in the market town. These farmers are well-organized, and the benefits accrued are of several different kinds. They have received moral training, as only men of good character are allowed to join or hold office; they have been brought into close touch with the church and have received Christian instruction; they have been more or less educated through the fifty-odd literacy schools; and they have been economically helped through the cooperative efforts of the organization; again, they have learned some measure of self-government. One of their great goals now is to become financially independent so that they need no longer be at the mercy of the wolf-like high-interest money-lenders. Incidentally, this will result also in an independent church, which will then have the strength further to pour its spiritual life into the community. Thus the church and the community rise or fall together.

But the organizing of cooperatives is peculiarly fraught with difficulties. Perhaps this is in part just because the work is of such a spiritual nature. All sorts of personal misunderstandings and grievances may arise. Then, too, the organizing of a powerful agency like the cooperative for one element in the church or the community, may disaffect some other element. The result then is a very unhappy one: a divided church or community, or both. Instead of cooperation, we have division, the very opposite of what was aimed at. Thus, whereas the cooperative helps and builds up one element in the social order, it disaffects and perhaps even injures another. For, while the farmers' cooperative tends to improve the economic position of the man on the soil, and thus makes him more able to buy things in the market town, it also tends to eliminate the middle-man. So long as there is this latter fear, there will be enmity between town and country, and the hurts of the social order will not be completely healed.

For we want to bear in mind that the church and its good is for all the people, and not alone for one class; not even alone for the most oppressed. A suggestion toward a solution of the problem

might be the organization of cooperatives for the man on the street as well as for the man on the soil; and to have both types of cooperative come together in a super-cooperative-union. No doubt we humans have not yet begun to fathom the depths of mutual good that there is in cooperation. Our present fragmentary unity and onesided cooperation may some day develop into a fuller unity and cooperation.

Probably a wise arrangement for the maintenance of cooperatives is that the Government shall have charge of the political phase of the work, some bank or banks the financial side, and the church, in such places as it does cooperative work, the training features of the movement. This relieves the church people of the danger of being involved in unhappy financial relationships, and gives the church the opportunity of giving just what it has to give: education and spirit.

Thus, through the cooperative, the church has the opportunity to help the poor and oppressed classes become literate and financially independent; it incidentally has the opportunity to develop itself into spiritual vigor and economic independence; and it can create a social order in which the brotherly principle of love and cooperation is the rule of daily living.

But what a band of intelligent and consecrated church-people this takes!

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The Role Women's Clubs Play in the Social Reconstruction of China

MRS. H. C. MEI

WOMEN'S clubs in China originated with the theoretical emancipation of women after the revolution of 1911. Beginning in Canton they first organized for the assertion of their political and civil rights as equals of men, but due to lack of trained leadership as much as economic dependence, those clubs quickly vanished and have not reappeared on the scene, at least with avowed political aims. In the last ten or fifteen years clubs have sprung up in various large cities as the result of widespread desire of educated women to get together to achieve something for their sorely distressed country. The emphasis thus shifted from acquiring political rights towards discharging an obligation of social service. The increased number of women educated at home, and of those trained abroad has furnished a certain leadership to various groups formed for social services such as anti-footbinding, child welfare, beggar settlements, home reform, mother training or even participation in the New Life movement. With more women entering business and industrial as well as professional occupations, a measure of economic independence gradually became discernible in a marked freedom from the fettering clutches of the old family system. Civil laws now recognize men and women as individuals, with certain personal rights and obligations. There has begun an even greater

enfranchisement, such as freedom to choose in marriage, educational facilities and more economic opportunities opened to women. The rise of a distinct capitalistic group in the country also created a leisure class of women made conscious of modern opportunities for pleasure and for service in various civic forms. So returned students' groups, business girls, and the many Women's Clubs gradually came into being, especially in the old and new capitals, ports and important cities of the interior. Some sprang up like mushrooms and withered away quickly, as particular needs were either filled or ignored, and interest was directed to more pressing problems in other directions, but the women's clubs that commanded some social prestige thru the enlistment of women of education or social prestige in the community and some of the leisure class, have lived and continue to achieve a measure of good. Only those however, with some abiding interests that appeal and hold the quickly changing loyalties of a newer generation, assailed by all the claims of modern life, such as one finds in New China, only those clubs that are nurtured by women of perseverance and firm faith have survived these later years of depression, of national, political and natural storm and stress.

Yet national calamities of war, floods and famines have offered women additional opportunities to serve as nurses, relief workers, mass educationists and latterly as New Life Movement advocates on a scale scarcely dreamed of a decade or so age. Chinese women of the new day now read newspapers and magazines published for them by the score, and are fast acquiring a social consciousness hitherto not deemed possible. The gradual unification of language thru adoption of kuo-yu in the elementary schools, in the vernacular press, magazines and books has worked a marvel towards widening women's mental horizon. The Young Women's Christian Associations in various cities have served as nuclei of women, young and old. From these have grown many groups more or less affiliated in the social program for women's uplift, especially in the industrial areas. From these centers girls and women have gone out to teach and relieve thousands of other women and children. The result of being able to read and write will be far reaching in the vast hinterland, especially in small trades and occupations, in raising the level of intelligence. All women's clubs thru their social service programs must directly or indirectly work for bringing more light and well-being in thousands of homes, particularly among women and children, and are thus all to the good.

The Chinese Women's Club of Shanghai is perhaps the outstanding organization and though not typical of the others, may be considered as one whose success during the last two decades has given encouragement not only to local women's clubs but all over the country. Born in 1918 in response to a stimulus for entertaining distinguished foreign guests at the behest of some public men, the club started with high ambition to try its hand in every line of social service. The program was bigger than the small group of founders could operate; experienced leadership was wanting. The cosmopolitan make-up of Shanghai women furnished a handicap to easy cooperation, besides practically none had learned the technique of club work.

If the men were deficient in genius of organization, the women were in a worse plight, as they had little or no contact with the practical business of running any club.

Thus the original group more or less disintegrated, only a mere skeleton of organization was kept for informal meetings as occasions demanded. This informality and flexibility for the time being suited women whose home claims made an extensive or complicated organization impractical, until the time came when a few strong and far-sighted women were able and willing to give time and thought to a closer-knit organization, scarcely ten years ago.

Like women's clubs in Western lands, such clubs in China must have a program aside from its being an organization for social gatherings, in order to furnish a raison de'etre. From the beginning of its revitalized life, the Chinese Women's Club of Shanghai devoted itself towards the support of free schools for poor children (whose education could not be undertaken by indigent parents). These free schools purport to give pupils a primary schooling and during the last ten years have increased both in numbers of schools and pupils also in the quality of teachers employed. Along with maintaining free schools, the Club annually collects sufficient money to make donations to various charities, the list of which grows with the years, and the Club's resources.

At monthly meetings the routine business of the Club is transacted after tea, then a lecture or address of some kind, either stimulating, entertaining or instructive is given. These meetings, together with the special meetings of officers in between, make for general get togethers and create an esprit du corps which is remarkable for such a diverse population.

The Club cooperates with other women's organizations in the promotion of common interests or allied objectives. Prominent among the organizations with which the Club has joined in active participation is the Joint Committee of Shanghai Women's Organizations, a federation of some 18 or 19 local groups, and the Young Women's Christian Association, that pioneer of feminine cooperative and uplifting effort. In a wider sphere and beyond China's own borders, the Club has sought to support the Pan-Pacific Women's Conference in their triennial gatherings to discuss all problems affecting the welfare of women in every country bordering on the Pacific Ocean.

One of the most attractive social aspects of the Club is its reception and entertainment of prominent visitors from abroad, especially feminist leaders who in one line of endeavor or another in their home countries have distinguished themselves in the cause of bettering the status of women and children. Besides this purely social aspect, there is the important matter of promoting international goodwill and understanding, something that is close to every mother's heart insofar as this tends to promote peace and peaceable national policies. The Club becomes therefore, in this way a useful adjunct to public men and organs whose social resources might be materially aided by the Club's own facilities and personnel. It is not too much to say that in the last decade visitors from abroad have perceived

a vast change of attitude towards this country by meeting and making friends with numbers of Chinese club women who in their thought, bearing and actitivies are not very different from their own. This is a decided help towards changing the foreign attitude of foreigners towards China and the Chinese people, from one of crass ignorance to one of interest and curiosity and friendship.

The Club's sponsoring of benefit balls, tea dances and social parties of various kinds has brought women out of their homes to associate with men on equal terms in public, a wholesome and improving thing. They have created a certain chivalry in men which was not so evident in years gone by. This may have been learned from the West, but whatever its source, it has reacted to the better and more considerate treatment of women from men of all ranks and levels. These social affairs make club women conscious of their organizing and cooperative ability, develop leadership thru assumption of responsibility of all sorts and furnish them an experience which was previously denied them. The membership fees are merely nominal, but even this created a bond of unity and sense of organization that endures to their benefit.

The officers of the Club have been for the most part returned students or graduates of China colleges and middle schools, whose self-possession and enterprise mark them out for leadership. They are women of parts, who in the olden days would have been confined to cloistered walls like flowers that blush and bloom unseen and unappreciated except by their own immediate household. The Club therefore offers them opportunities to find themselves in a sphere for larger activities, wider interest and broader sympathies. Most educated Chinese women find it easy to fall into the leisure class or engross themselves in the oldstyled families with all the latter's complicated human and social problems, and thus gradually become lost to the community as a force for reconstructive good. It is this class of women that such Clubs as the Chinese Women's Club of Shanghai wish to attract, to kindle their interest in the worthwhile things of social and community welfare. All women's clubs could do the same thing and reclaim these assets from sinking into mere social butterflies or simple social parasites. In many directions, women can become and develop into influences for positive improvements in civic affairs. The younger society woman, like her sisters in New York, London, or other world capitals, is easily led into a whirl of aimless dinners, dances and parties, but these could be turned to some social account, or tied to definite charity objects which benefit the underprivileged and unfortunate whose name and number are legion. The leisure class needs only to be guided to be interested in some form of welfare work to help on the great cause of social betterment the scope and vast need of which can scarcely be visualized until in all their stark ugliness they are brought home to those whose fortune and advantages make them oblivious to the poverty, the disease and misery of the submerged classes. Happily, there is an enlightened officialdom now working in the country eager to enlist the disinterested help of women, particularly the organized women's clubs, who can thus participate in one or other of the many programs

for social amelioration. To the extent that women's clubs respond to these opportunities, to that extent will they justify their existence and become assets to the new China. This is very timely because from out of their seclusion women have come into their portion of influence with men and events, and many of them can secure the interest and active help in money, work and leadership of business men and officials, where formerly these latter had no incentive or urge to utilize women for the public good. Municipal, provincial, and national officials are now openly glad to welcome women's participation in their social programs, whether these relate merely to entertaining or in really constructive work. It is an opportunity which must not be lost for women to be of direct service to the community, and to project themselves beyond the claims of family into civic, national and even international affairs, and thus actually bring about or at least quicken the process of modernizing our country.

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Vignettes of Village Life

NINA M. STALLINGS

GENTLE Reader, I can all but hear your sigh as your eye catches the world, "Village," probably not so audible as if I had used the word "Rural"; and I can almost vocalize your thoughts—"Here comes some more of this country dope, are we never going to finish with it—it seems we have had little else in the last few years." We have had a good deal, but we have hardly begun to discover Rural China. How can we expect to penetrate, in several tens of years, the traditions and a civilization built up by thousands of years and understand the philosophy of life by which more than eighty percent of our population are living?

To know China one must know Rural China. We live in such close proximity to, such constant contact with, and wholly dependent upon our rural neighbors, that even though we may be in the heart of Shanghai we can ill afford not to understand and appreciate them. This last year's work in the villages of Kiangsu and Chekiang provinces has given me new insight into village life and an increased appreciation of the many sided character of its people.

The farmer has a keen sense of humor and it saves many an awkward situation. One cold December morning we boarded a launch at Chicken-thief bridge. The launch was old and too small, six o'clock was too early in the morning, there were too many people, we had too many feet and they were much too large for the allotted space, every one had too much baggage, we had had no breakfast, not even the warming cup of tea that makes the world look so different, everything had gone wrong with this little group of travellers. We packed in and were about to be resigned to our fate,—to be uncomfortable for eight hours when a village elder spied me and saw an opportunity to change the atmosphere for all of us. He stepped forward and on several toes, promptly bringing forth a storm of un-

complimentary remarks from frank passengers and then stopped in front of me and brushing several layers of lime from my coat sleeve casually remarked," Lady, it is not polite to carry off other people's property." The crowd stared my way, he chuckled, we all laughed. I continued to brush, he had the facts on his side, I had carried off a good coating of the plastering from the launch office. The atmosphere was changed, we were no longer stranger-individuals but members of a group, each conscious of the other as a personality, we talked, divided our cakes and watermelon seeds and had a very pleasant trip. We've met him again and again and his sense of humor is a real asset in any situation.

The villager is clever and resourceful, his long years living close to and combating with nature has taught him to find ways of getting ahead. "Time and tide waits for no man" but in this village, no man waits for the tide. Our launch reached the town at two o'clock, but we were still five miles from the village and the tide would not be in until seven. What should we do? "Go right out, the boat is waiting." "How can we take a boat when there is no water in the canal, certainly not much." All aboard and the water buffalo is led down to the head of the boat, hitched up with a simple harness of a yoke and two ropes and off we go—swish-swish—and this conveyance we are riding in is known as the 'cow-boat express'! We saved a full half day and had seen another demonstration of the farmer's cleverness to cope with his environment.

The farmer has been a keen student in the school of experience, he knows his ability and limitations and you can't put anything over on him. About two months after holding one Village Welfare School, we went back for follow-up work. It was in April and we met with the committee that had helped plan the first school. We told them we could be there three to five days, what did they want us to do, and how should we proceed. The chairman, their leader and counsellor for years, thought out loud and very significantly and gave us the full picture. "They were now working in the field, beginning to be rather busy, they went out at five, had their lunch sent out to them, returned about five, fed pigs and cows, ate supper about six and were in bed by seven. Yes, they would like night meetings, review their characters and songs, have some health slides and lectures, some more suggestions about their homes and farms. They believed they could meet for three nights." The first night every one was alert; the second afternoon we had a young people's picnic and returned late so had only a social hour for the rest of the village. The third night the singing was good, character study fair, the lantern slides good and the lecture, never more than twenty minutes, was too much. After ten minutes a number were nodding almost falling off their benches, after fifteen I stopped and said there were a few more points but Mr.....and Mr.....were asleep and since they were indispensable in putting anything into practice we'd let it wait for some other time. The village elder rose to his feet to explain and said very politely but without any extra words, "we told you we could work three nights, and we have. It's nearly nine o'clock now, we are usually in bed by seven. We're sorry if every one did not

get all you said but perhaps you will tell us again sometime." It was time for evening prayers and the leader took his place, after which we adjourned, all very happy.

The farmer may have an inferiority complex in face of traffic regulations in Shanghai but there are no evidences of it in his village. He is uneducated and he knows it, but not because he chose to be. He knows he is intelligent but has never had an opportunity to study. So when a village school is opened his and his wife's sixty two years each is no handicap to their studying. They buy their book and enter the class with all the enthusiam of the twenty year olds, so overcome with the opportunity that with every newly recognized character there comes a sense of new power and an exclamation. "We've been waiting for forty years to learn to read characters." They learn a little more slowly, but at the end of the four weeks' school, they can recite their lessons quite as perfectly as the younger members of the class. He is experimental and asks intelligent questions about the China Clipper and how it is guided in its flight at night, he has overheard a discussion in the tea house and wants to know more.

Our villager is quick to recognize his mistakes, frank to admit them and confesses he does not understand this present generation. In one village the school children had been making bows and arrows, but the pre-school child had been descriminated against, as too young. One Sunday morning we went to the fields to gather mustard flowers and willow branches to decorate the church. A precocious five year old followed, and seeing us pull the willow branches reminded him of the long desired bow and arrow. He slipped up and asked if I could make one. Of course I could and would make him one, and all were ready to lend a hand. We made a very small crude one but at least it was something for little hands to manipulate. The bell rang and all must go to church. This little fellow was brought in with his parents to sit for an hour and a half and the bow and arrow must rest on the pew beside him. The toy was too new, he could not resist so again and again reached for it only to have to put it down in response to stern parental commands. Finally his father was tired of it, took it from him, broke it and threw it out the door and thereby broke the little fellow's heart, literally. He wailed and had to be taken home, we had lunch with them a couple of hours later and he was still sobbing. He wouldn't eat and wouldn't be comforted and finally fell asleep in his chair. A serious father and anxious mother admitted that he was different from their other children and they did not understand him, for some reason the forms of punishment that they had used successfully with the four older children, all girls, just would not work. Both are extremely intelligent people and looking for help in their dilemma.

The farmer is a fatalist. He trusts people when he is not dependent on them, he has learned by sad experience that he must take care of himself. In distress he must find a way out, in want there is no one whom he can call, hence much of the mistrust of the outside world and the conservatism that cannot be broken down. We

were in a beautiful village at China New Year, a thriving, happy, almost self-sustaining community. One night there occurred the most atrocious kidnapping. Of course we wanted to help. "No, there was nothing we could do!" The village was very near a good sized town with police, courts and good government, why not notify them? "Oh, that would not do, they too would want money." Well, couldn't we write Shanghai and have them on the look out for the little boys?" "Oh no, that would never do because then the kidnappers would be sure to hear and they would kill the children." Nothing to do! Just wait day after day hoping to get some news and terms of ransom. Every family in the village was ready with their few dollars to make up the fund. They were glad to do all they could to get the children back. That's all they can ever do, no way to guard against it, they must accept it. Later we were told that this happens every few years all over this section of the country.

And tso we find him, this competent personality, from the Yellow Sea on the East to the Mokanshan Mts on the west, honest, hard working, courageous, humble but dignified, a royal host and charming guest, a choice spirit, a wholly likeable person. If you haven't met him you are missing a lot, but you must go to the village to find him, he does not transplant.

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Recent Experience and Future Plans for Rural Reconstruction by the China International Famine Relief Commission

DWIGHT W. EDWARDS

HARRIET Beecher Stowe made Topsy say: "I wasn't born, I just growed." This might be said of the rather husky present-day Topsy of C. I. F. R. C.'s rural reconstruction program. Springing into being as infants clamoring for relief funds to meet the drought emergency of 1920, seven provincial committees decided to form a family under the above name and consummated the union in 1921 just fifteen years ago. Out of the experience in administering $17,000,000 in the above drought disaster, there have just naturally emerged three main ideas as follows:

1. Labour relief instead of free relief.
2. Projects stabilizing water supply and improving communications.
3. Economic help to farmers through co-operative credit societies.

The object of this article is not a review of the results of the past fifteen years—suffice it to say that this Topsy has "growed" to a considerable size. Dikes built or repaired are protecting 8,000,000 mow of land yielding crops worth $60,000,000 annually; irrigation systems water, or when in full development will water, 1,500,000 mow producing an annual crop value of $15,000,000; while wells assure a dependable water supply to 100,000 mow of land with a

crop value of $1,500,000. In addition, an annual grant of $5,000 in 1922 for experimentation in and development of rural co-operative credit societies has resulted in 1936 in 9,500 societies of whom 4,100 are fully recognized.

In recent years, however, C. I. F. R. C. has found Topsy most insatiable in her demands for sustenance and much more affluent parents had to be found. In other words, both the promotion and carrying out of the major engineering projects and the nation-wide development of the co-operative movement needed to be carried forward on a scale quite beyond the possibilities of any private organization and are now being undertaken by the National Economic Council and the Ministry of Industry. We are very glad for this.

This, however, does not mean that the work of a social agency and particularly the C. I. F. R. C. has ended. There are still many Topsies springing out of these fifteen years of experience who need fostering so that they may grow into the stalwart youths that will be attractive for adoption by wealthier foster parents. And it is about these that we wish to deal in this article.

In the first place, there is the local engineering project which does not come under the scope of the National Economic Council. For instance, during the Yellow River Flood of the past year, the Magistrate of Wen Shang Hsien, Dr. H. C. Chang, on leave from the sociology department of Yenching University, was interested in a river conservancy project. The Chuan River, flowing out of the hills to the East in summer spate annually floods 2,000 ching of land damaging or destroying the fall crop. The solution of the problem demanded the construction of an eighty li dike. The C. I. F. R. C. offered to undertake 15% of the project at a cost of $27,000. The labour to be used was recruited from the refugees from the part of the hsien flooded by the Yellow River. Having a start on the project, Dr. Chang was able to procure free labour from the farmers whose land would be directly benefitted and the project has been completed. This project not only administered $27,000 of relief in the wisest and most efficient way but also resulted in a project which should save the farmers $1,000,000 a year. This was truly "throwing out a brick and getting jade back," as the Chinese saying runs.

Or take Tung P'ing, the very extreme north-eastern section of the area flooded by the Yellow River. Breaks in the Grand Canal dike meant that a considerable section of land was still under water even after floods had receded from the rest of the afflicted area. The farmers were desperate because food supplies were diminishing and they saw no prospect of a fall planting of wheat. Some relief society, we were told, had promised funds, but finally repaired the city walls instead. At that time, the British Baptist Society had some $7,000 of relief funds for that district and readily agreed to labour instead of free relief. It was planned to use 500 farmers for a month but within two days of the operation there were 2,000 labourers on the job and ten days completed the task.

In Northern Kiangsu, the Presbyterian Mission co-operated splendidly in the supervision of the building and repair of 40 miles

of roads in the vicinity of Hsuchow at a cost of $45,000 provided by China Famine Relief, Inc., New York and the Chinese Red Cross and of 40 miles of road and canals in the vicinity of Haichow at a cost of $23,000. The latter has been of material benefit to the country both in stimulating the economic development and also in forwarding the peace of the countryside.

Thus, altogether a sum of $95,000.00 has been spent which given as free relief would have met only a distressingly small part of the suffering but as labour relief has not only insured the funds helping the worthy, self-respecting and needy instead of the paupers and indigent but also has made a material contribution to the prevention of the recurrence of famine. We believe there is much of this work still to be done in many local communities and that such is abundantly worthwhile.

In the second place, there are still baffling problems in rural improvement yet to be met. Co-operative credit societies have gone ahead well but how about co-operative marketing and buying, co-operative promotion and control of irrigation projects, co-operative well-digging, co-operative use of machinery. The C. I. F. R. C. hopes and plans to conduct three centers of experiment in these lines as soon as it can honestly hand over its responsibility in the matter of co-operative credit societies in the north to organizations that can be trusted in the development of real co-operation.

Or to illustrate, here is a problem which requires attention. After the Yellow River flood waters receded, it was found that two diametrically opposite effects have resultd. In the regions where the current was sluggish or nil, the heavier sand had already disappeared and only the lighter fertile silt was left on the fields. These regions have had splendid crops in the main, and will make a quick recovery. On the other hand where the current was swiftest and deepest the soil is covered with one to eight feet of mixed sand and silt. The people are in a desperate condition. Not only has the destruction of the flood been almost complete but also the fertility of the soil has been greatly lessened. This summer the refugees from the 350 square miles of this district returned to start their farm life over again from the ground up and found their ground was shifting sand. Thy planted beans but had to eat up their crop before it was harvested. When winter comes they will again have to trek to the surrounding regions to beg or work for their living but in the spring they will come back to their homes again and have another try at rehabilitating themselves. Will they make a go of it? A problem like that is an appealing though baffling task. Engineers, agriculturists and co-operative experts are all needed. It is a real case of the need of farm rehabilitation.

Others urge the need of experiment in the matter of colonization. No one questions the need of the wise development of virgin or reclaimed regions. The great north-west and the conservancy engineers are opening up such regions. The problem of settling colonists on such lands is more baffling. The C.I.F.R.C. would like to undertake

a small experiment in this line and pioneer in getting sound experience which may be of use for the promoters of more portentous projects.

The third problem which needs attention is an old one and seemingly should have been the first one faced and that is the determination of the existence of actual famine conditions and of the best way to meet famine energency need. The methods generally used are often not satisfactory. When free grain or free money is handed out every resident seems to assume a general right to a share. Even house to house inspection is open to much abuse and under the best conditions a considerable amount goes to the undeserving. The giving of a job is very helpful for only those really in need will work but there are those who cannot work. C. I. F. R. C. wants to go into this problem thoroughly and realistically.

During the past year, the Shantung Government cared for about 300,000 in refugee camps. Shelter, food and clothing were provided but sanitary arrangements and medical attendance were inadequate. The C. I. F. R. C. for the first time decided to back medical work. Some $50,000.00 were provided and administered very ably through the Cheeloo University Hospital and the mission hospitals at Tsining, Techow, Tai An and Hsuchow. The most satisfying and effective phases of this work were epidemic prevention and out-patient clinics. Undoubtedly serious loss of life from epidemics were prevented. The in-patient work was well and sacrificially done and many poor souls have been permanently helped and many more will go back to the country with a deep appreciation of modern medicine, but the cost of one to two dollars per day per patient is startling to a famine organization that considers such an amount about sufficient for a famine sufferer per month. This is one bit of experience that has been gained, but there is need of much more experimentation in meeting a famine emergency. It is surprising how little has been done along this line heretofore.

The C. I. F. R. C. has always had the very best support from the churches and missionaries in their program both in eemergency and in prevention work. We are very grateful for this. On the other hand the Christian forces are often baffled by the best way to discharge their responsibility as they are faced with the fact of great suffering due to famine. I believe that the uniting of the best elements of a community to work together in meeting of the need without the suspicion, charge or desire to make use of the situation for the benefit or increase of ones own flock has proved itself the most statesmanlike and effective way and the C. I. F. R. C. aims to provide just such a way. Furthermore, the C. I. F. R. C. aims to furnish some trained personnel, tested methods and efficient technique which will make possible satisfactory programs of work. However, perhaps the finest and most lasting result will be the mutual respect and appreciative understanding which comes from learning to work together with other people of public spirit irrespective of race or religion.

Not My Country and Not My People

RODERICK SCOTT

(A review of "My Country and My People" by Lin Yutang, John Day Co., New York, 1935)

"MY Country and My People" is a provocative book, or rather it is an evocative book. It evokes adjectives. The reviewers run to modifiers, the present writer just like all the others.

"Civilized." So the dust-cover of the book; nay more, "the most civilized book of our time." *Popular*, certainly. Mrs. Buck calls it *profound, truthful;* Nathaniel Peffer, *"sensitively perceived;"* Mrs. Bro, in the Christian Century, "a great book about life." Some have ventured to call it *wise. Witty, brilliant, important* it is all of these. And I agree also with this judgment of the New York Times reviewer; "Reading it is a tremendous experience." But in this essay I am concerned with my own adjectives. To *witty* and *brilliant,* I shall add *superficial, sentimental, unbalanced, devastating, tragic* and of course, *important.* It should be read by everyone interested either in China or in modern culture. I not only add adjectives, I shall, unlike most of the reviewers, substantiate them.

An analysis of this book, "My Country and My People" under these rubrics will tell us much about China, ancient and modern, about Dr. Lin Yutang and the Chinese intellectuals, about modern culture and the Christian criticism of it, as well as about the Christian mission. Let us take the modifiers in order.

1. It is a *witty* book. Direct quotation will support this best.

There is the "the returned student who begins to manufacture toothpaste and calls it 'saving the country by industrialization' or translates some American free verse and calls it 'introducing Western culture.'"

Again "it is extremely dangerous to send fresh American college graduates out to China as missionaries and put them over Chinese teachers and preachers twice as mature as themselves. Many of them have not even tasted the agony of first love."

"The Chinese people take to indifference as Englishmen take to umbrellas because the political weather always looks a little ominous."

"Liu Ling, though he was a great poet, used to travel on a cart with a jug of wine, a shovel and a grave-digger. He gave the latter a standing order: 'Bury me when I am dead, anywhere, any time!'"

"As a people we fight much less than we ought to, in spite of our interminable civil wars. One does not see fighting in China, one merely hears it."

"The filial son does not climb high and does not tread on dangerous places. There is therefore not a single filial son in the Alpine club."

"The French eat enthusiastically, the English apologetically."

2. It is a *brilliant* book (and, by the way, very well printed and more than by the way written in marvellous English). Dr. Lin deserves his popularity. Shall we ever forget—

"The OCH (Old China Hand) and his three-mile ride of the enclosed mind in the enclosed glass case from home to office every day of his 25 years in China," on the basis of which he poses as an expert when he goes home to England or America; and "the necessary moter-car, the moving corridor which protects him from Chinese humanity."

Or the discovery that "all the Chinese dynasty-makers were born in a restricted mountain area somewhere around the Lunghai railway" and were therefore both Northerners and freebooters!

Or the distinction between the solidified Japanese and the granular Chinese: "grammatically one says the Chinese nation *are* but the Japanese nation *is*!"

There is a footnote on the notorious Chinese honesty. "The reputation of the Chinese merchant for honesty is only a concomitant of his provincial method of doing business and a mere result of the rural pattern and ideal of life. Once transplant him to a treaty port and he can be as dishonest as any Wall street stock jobber."

There is the brilliant interweaving of Confucian and Taoist ideals, one supplying what the other lacked. "Confucianism supplies us with spirits, Taoism with fairies. The Taoist is the vagabond hidden in every Chinese soul."

And we must not forget the Male and Female Triads. The first consists of the magistrate, the gentry and the local rich, with a fourth the bandit, thrown in for good measure. The second is more subtle, it consists of the combination of face, fate and favor. The two together are the curse of the country.

But of far greater importance than these random examples are the brilliant chapters (VII and VIII) on literary and artistic life. These are masterpieces of literary criticism. No praise is too high for them. The account of the alliance of poetry and painting in Chinese art and the dependence of both on calligraphy, in which art, the Chinese, as is well known, excel all other nations, is as fine as anything I have ever read in the whole field of literary exposition, Walter Pater and Matthew Arnold not excluded. It fully justifies the author's statement that in its art China has a unique contribution to make to world culture. The explanation of perspective in most illuminating. Chinese paintings are supposed to be painted from a very high mountain. The higher the vantage point, of course, the less the lines converge toward a point as in horizontal perspective, Mention should also be made of Mr. Lin's translations.

Some readers would include Chapter IX on the Art of Living with these other two chapters as the high points of the book. Here we have descriptions of the house and garden and the joys of Chinese eating. Curiously there is no reference to music.

But however we decide about this chapter it is interesting to observe that the note of satire, sensationalism, sexuality and senti-

mentality is almost entirely lacking from chapters VII and VIII, where the author writes finely, clearly and confidently. There is no doubt that this is his proper field. It is when he deserts it for other pastures that the trouble begins. It will be said that my criticism is both unfair and beside the point. The philosopher has no business in the field of literary criticism. Let a man write what he wants to as an artist paints what he wants to and there is an end on it. There is no debating tastes. But Dr. Lin Yutang is not simply a literary man writing an essay; he is a philosopher, an interpreter. He takes the so-called humanist point of view, i.e. that human values are the highest values, that humanity or culture or science is man's only God. That point of view is subject to philosophic criticism. Indeed Dr. Lin repudiates his own literary conclusions. "This was but a dream China I have painted. Now something must be done about it" (p.349).

3. It is a *superficial* book. I have said that some have called it wise. It is not wise, not wise with the high and excellent seriousness of the Greeks, nor the deep-going wisdom of the true lover of men, only wise with the bitter superficial wisdom of the cynic. To call it *civilized* is to indict civilization rather than to describe the book. (But who in these days holds a brief for civilization?)

It belittles the human mind. It slights the human spirit.

If a subject lacks order, as on the surface a country and its people do, we expect a writer to inform it with order and significance. Life should have a pattern, not just be one meaningless thing after another. "Life." says Mr. Lin, "is made up of superficialities and by altering them we alter the whole outlook on life." Or is the notion of order amidst the confusions of Chinese life a thought too great to think?

Mrs. Buck in her introduction says the changes in China have been so rapid that the human spirit has been lost in the conflict. How ever that may be, the human spirit has been lost in this book.

Many have praised the book's objectivity, but it is too objective, though perhaps that it is the reason it is so popular. This is an external almost an impersonal book and we live in an external and impersonal age. There is an open conspiracy against the inner life. At times this book seems to have been written by a globe-trotter for tourists. It will in my opinion increase rather than decrease the sense of distance between the West and the East. "China, strange, peculiar, fantastic, impossible," says the New York Times writer ("Never the twain shall meet"). The book has the mentality of the cultural relativist and that is the culture of our day.

This is the creed of our culture. "There are no better and worse in social orders, but only differences. Everything is local; there is nothing which is good for everybody" (W. E. Hocking, "The Spirit of World Politics, p. 10.). So Mr. Lin says, "Buddhism does not work in Europe" and "Christianity will not work in China." Note also that the cultural relativist is a cultural fatalist.

But the cosmopolitan fools himself; he thinks because he has seen everything, he knows all things, including man and life. His view is scientific (he prides himself on that) analytic, ticketed, static, pigeonholed, finished. He sees the life of mankind, even that of his own people as a collection of parts; but life is not like that, it does not consist in superficialities, but in loyalties. If you are going to see a man you must look at the whole of the man and see him as a whole. You must employ the synoptic, the philosophic, the Christian view of him.

Mrs. Buck is not ashamed of the book's truthfulness. But Dr. Lin is a satirist and the satirist tends to emphasize the exceptional, if not the sensational and the exception is not the truth. Again the satirist is a relativist; it is only the critic who believes and so finds the truth.

We like to see people in pictures, moving or still, even in word pictures; we like to think of them as picturesque, that is, held off at arm's length, like objects for investigation. But people are ends, as Kant said, not means, not things, but souls, that is, aspirants toward the highest ideals, themselves never really content with the pictures of themselves. The camera, candid or otherwise, is no way to study human nature. "What all men ignored in me"—that was "my real worth!"

4. It is a *sentimental* book. Mr. Lin calls himself a *realist* (another shibboleth of our day). On the contrary, he is, I fear, an incurable romantic, for the romantic, in his own words "has the pagan virtue of not separating the imaginary from the real." So, though the Communists, for example, call themselves realists, we call them romanticists, because they believe in fairyland, where on a foundation of social hate a classless society can be built. Examples of sentimentality in this volume are:

(1) The note of fatigue, a veritable Byronic weltschmerz. "I have spent many weary hours, trying to puzzle China out," says the author. But your true thinker does not get weary from thinking. "We recognize the necessity of human effort but also admit the futility of it," Mr. Lin seems to say with his own Taoists. "We are now in the autumn of our national life" (p.347). Perhaps this is as much a European note as a Chinese, or the characteristic weariness of the materialist.

(2) Again we have a four-page eulogy devoted to footbinding. He does indeed offer grudging praise to the missionaries for having rescued Chinese girls from this distressing custom, but he secretly likes it, reverting 75 pages later to praise, "every step an artistic gesture." His "feminine mind" (p. 80) is both sentimental and a fallacy; his whole account of the Chinese woman, sentimental or worse.

5. The book is *unbalanced*. On page 13, the author calls on his muse for critical appraisal: "to see with the mind as well as with the heart;" but criticism involves standards and standards require beliefs and Mr. Lin believes nothing, though he hopes much. "I

have not lost hope" (p. xiii). What we ask is the materialist's ground of hope?

At times Mr. Lin does seem to believe, but he cannot approve anything without later withdrawing his approval; nor can he condemn anything without later approving it. Whatever he gives he must take away. Well does he illustrate his own statement that "cogent reasoning is unknown in Chinese literature," and "that it is impossible to settle any question with our mental powers." He can be reasonable, like his own Golden Mean; he cannot reason.

We have seen how he has wavered over footbinding. Individualism on p. 113 is upheld, elsewhere condemned. Fate, the second member of the Female Triad, "against which the only revolution worth making should be made" yet "is a great source of strength and comfort." Old Roguery, that is, Taoist mellowness, is the effect of environment (p. 46), yet the Chinese are by nature greater Taoists than Confucianists (p. 56). Women suffer from the quality of the men they live with, yet women are not really suppressed; this idea is a Western importation. And so on.

Perhaps the most unbalanced feature is the confusion of chronological moods. Such is Mr. Lin's art that he brings the past into the present and makes it live there, but then what China is he describing, ancient or modern? The New York Times review is entitled, "A Chinese writer's fine interpretation of his country's *ancient* culture," and the writer says he now understands why China is hopelessly incapable of coping with modern ideas or modern nations. Was that the impression Mr. Lin wanted to convey?

6. Once more "My Country and My People" is a *devastating* book. This is one of the reasons why it is so important. As a more or less scientific study of the Chinese by a Chinese, it would for that alone be very important. As the most devastating account of the failure of Confucian culture in the English language, it is tremendous. Yet the author approves this culture, for he will have none either of Communism or Christianity. Remakers of human nature in China (missionaries, teachers, preachers, politicians, editors) should study it long and hard. They should understand what they are "up against," how stupendous is the educational task in China!

The 'remaking formula' is simple enough, being that involved in all education, but how far-reaching its consequences! Persons progress by response to ideals, but ideals rest on ideas, on our frames of reference, or ideologies; or, more simply, our working ideals are limited by what we think is possible in physical nature or with human nature. That is why faith can remove mountains. It is also why the Western nations do not get rid of war; their *idea* of other nations is that they are potential enemies, not brothers. Upon what specious philosophies of life was not the Great War reared?

Education should consist of breaking down people's "never haves," ("Rise, Peter, kill and eat," said the angel in Peter's vision on the Caesarean housetop. "I never have eaten unclean meat," he replied), and leaving aspiring human nature to do the rest, for I mean

by human nature the desire to be better than we have been. Change ideas of human nature and of the environment and ideals will change. In short, we change lives by changing minds, which is what the Greek word, repentance, metanoia, means. Education is thus fundamental in the Christian mission.

Well, here are some of the devastating revelations of Chinese ideas of nature and human nature that must undergo change before a new human nature will be possible. The Rethinkers and the Evaluers missed these.* Westerners who "envy the simplicity and security of the Chinese pattern of life and admire China's arts and philosophy" (p. ix) might think of these things too.

(1) As a first revelation, there are the limitations set by the family idea. Family-mindedness is so all-embracing (p. 173) that there is no proper word for society; there is only kuo-chia, the state family. "There are no such commodities as public spirit and civic consciousness and social service in China" (save, of course, as imported by Christianity). The family-mind also explains the political corruption. "All outside the family is legitimate loot. A bad public servant may be a good family provider."

(2) Next we shall remind ourselves when we hear the words 'character education' in government educational circles that "strength of character" (p. 43) is the Confucianist's "strength of mind" and is most often obtained through the help of Confucian fatalism (Stoicism). We are no nearer the inner life, the man within the man, than before.

(3) The Chinese are as intelligent as any race, perhaps more so. But their conceptions of logic prevent them from using that intelligence. "The literary language was so dead that it could not express an exact thought. It always lost itself in vague generalities" (p. 235). Ideas are expressed by 'reading between the lines,' useful in correspondence and politics, but what a barrier to science and philosophy!

(4) There is the Confucian contempt for enthusiasm, which explains the collapse of so many returned students (p. 45); Old Roguery, at its worst stopping all action and idealism; the Golden Mean, at its best, diluting all theories and destroying all religions (p. 111). In short, in conventional Confucian society, there is no place for youth. The Chinese grow old too soon.

(5) There is the identity of art and religion and this I may say in passing has the almost unqualified approval of the author. Religion under these terms he will have. Otherwise he speaks of himself as "once a Christian, now a pagan." "Poetry has taken over the function of religion, of cleansing the soul and supplying a feeling of mystery and a tenderness for other persons and for animals" (p. 242). If there seems to be something of Santayana in all this, that

*Of course there are noble truths in Confucianism. In fact it is in many respects a veritable stepping stone to Christianity. Searching for parallels is a rewarding enterprise. Many things in Confucian society were not intended by the founder.)

may be another reason for the popularity of the book. Our age would not know what to do if it should begin to take its religion seriously.

Of course poetry and religion unite only on a pantheistic basis. Mr. Lin is quite frank about this. "Poetry teaches the Chinese a pantheistic union with nature" (p. 243). "Religion is a feeling for the grim grandeur and mystery of the universe. Now we see the Great Beyond." "The humanist does not aspire to heaven, but broods over the earth; he is like the Chinese roof, not a Gothic spire."

This is an exceedingly important point and shows how much we must be on our guard in our enthusiasm for Chinese poetry and art. It explains among other things why the Chinese live so closely to their myths and why they are so superstitious. There is a dangerous fascination in pantheism, "all the charm of a long-forgotten half truth" to adapt a phrase of Walter Horton's, dangerous because history has shown no mercy on the type of human nature produced in pantheistic countries (India and China). There is a gusto about the word *pagan*, whether in Dr. Lin's pungent declaration, given above, or Wordsworth's oftquoted lines.

"I'd rather be a pagan suckled in a creed outworn
So might I standing on this pleasant lea,
Have sight of Proteus rising from the sea,
Or hear old Triton blow his wreathed horn."

There is the same gusto and fascination in Pearl Buck's "The Good Earth." The Chinese ideal is to be in harmony with nature, as opposed to the feverish western attempts to overcome nature. The pagan adjusts himself; he understands, avers, Mrs. Buck, the tragedy of life; the Christian is the perpetual intruder. (Which we feel tempted to ask is enjoying 'the religion of escape'?)

But in truth pantheism is a very ancient doctrine, though it has the support of such modern thinkers as Spinoza and Einstein. Even Elijah found that Jehovah was not in the earthquake. And the right word is neither adjust nor overcome but cooperate, with the forces of nature and of spirit, the first marking the scientific and the second the religious interests of mankind.

"This quarrel and dissatisfaction of man with nature beareth assurance.
Of the divine principle implicit in life"*

Indeed, Dr. Lin with his usual perspicacity makes plain why pantheism fails (p. 345), though as we might expect, he makes this statement with approval: "The Chinese do not separate their spiritual from their material values." Or, as we should say, they make no distinction between intrinsic and extrinsic values. In such lives there are no heights or depths; there may be sympathy; there is no profundity, no reverence.

7. We have already in the preceding section anticipated our last qualification of "My Country and My People." It is a *tragic*

*Robert Bridges, "The Testament of Beauty," I, 223).

book. It does not really describe *my* country and *my* people (i.e. my adopted country), but rather the Chinese intellectuals and that vast army of non-christian students, for whom Dr. Lin Yutang is said to be the spokesman.

The book expresses the tragedy of the modern intellectual of whatever country, of the man who can make a diagnosis but knows not where to look for cure. The book reminds one strongly of Lippmann's "Preface to Morals." And how my American 'young intellectual' friends 'raved' about that now almost forgotten book in 1931. Lin yields nothing to Lippman in his ability to diagnose the ills of his social order, but there is the same failure to find a way out on the basis of the premisses laid down.

That is the point I am trying to make. On the basis of his premisses and approvals, our author can not have the things he wants. Only the Christian can have what the pagan wants. "Humanism cannot will its own plain good," remarks Walter Horton. "A world without religion faces a disaster which only religion can avert," so says Middleton Murry. "The effort to get on without religion," says Dr. Hocking, "reveals that there is something missing which only religion can supply." Thus Mr. Lin would rid himself and his country of fate; but there are only three alternatives for our universe, fate, caprice and God (theism). And if caprice ruled in the world, (diabolism) we could never be sure we got rid of anything. The humanist thinks he is a realist, but he is not realist enough because he is not realistic about God.

But first, for Dr. Lin's diagnoses (a few selections).

"To save China from her own scholars and militarists, her own revolutionists and gentry and politicians, that is what we want" (p. 4). "The nation is divided into optimists and pessimists, with the latter in the majority. But unless there is a great deal of constructive work and honest thinking and critical balance the new worship of slogans will not give China a new state (p. 285)." "Until everybody loses his face in this country, China will not become a truly democratic country" (202). "Where there is justice, there is peace in the human heart" (205). "What China needs is not more morals, neither benevolence, nor righteousness, nor honor, but simple justice" (207). "Greater than all other virtues is the virtue of Justice, and this is what China needs" (363).

The cure? How do we get justice? We have a "Great Executioner"—this is to be found in his tragic Epilogue—who like a legislative committee on eugenic citizens lops off heads of all evil men and women, "in the name of justice" (!). (Is there any saviorhood in violence, we ask?)

The intellectual, the humanist, the Confucianist (also the Communist) thinks he knows human nature:—

"Confucius' whole system is based on nothing more or less than the knowledge of human nature" (Cranmer-Byng, The Vision of Asia, p. 37). But he does not and therein lies his tragedy. He can diagnoze, but not cure. He resembles the woman who said, "I guess

I know how to bring up children; haven't I lost thirteen?" He has experience, but no vision.

No, Dr. Lin, your Executioner who destroys with his great sword the people you do not like, is a fantastic figure. China, and other nations too, can be saved only from within, from the inner life, and you deny the existence of that factor. The tragedy of this book lies in this simple fact, that, while it is concerned with persons, never once is the word *personality* employed. The author condemns idealism—"We do not strive for the unattainable;" yet he wants justice and he "would speak alone to those people who have not lost their sense of the ultimate human values." Dr. Lippmann and Dr. Lin and the others cannot see that these ultimate human value cannot be had without a sense for more than human values. Long before Confucius was born, the oldest book in the Old Testament (Amos) proved that about justice. The deepest of all fallacies is the fallacy of the self-sufficiency of humanity. The religions of self-redemption—Brahmanism, Buddhism, Confucianism—have all failed. The meaning of life is not in ourselves but in what is beyond ourselves. The human needs a superhuman reference.

"Little they of England know
Who only England know."

It is the spirit of *man*, says Tagore, that refuses to recognize the boundaries of nature as final. Even Jesus felt the need of 'divine supplementation' (this indeed is what religion means). Religion that is only art; ethics that is only politics: China is object-lesson enough of how far these will take a nation. In short the idealist is a better humanist than the humanist because he sees that the human can develop only when "something larger than the human has taken hold of the human."

Justice, we conclude, simply can not be had on Confucian terms. It requires loyalties, but Dr. Lin has only superficialities. It requires public spirit, an affirmative not a negative attitude toward life, an interest in people, in the final analysis the Christian belief in the worth of personality. By the same token the Christian mission finds its justification in its anthropology, its conception of man. Missions, to paraphrase Grenfell, is betting your last dollar on the Christian view of human nature.

A final illustration of Dr. Lin's clarity of diagnosis as well of the tragic deficiencies of Confucianism and the essential though often obscured meaning of Christianity (Matthew 25:43) is the statement that Confucianism has no place in it for strangers.

"The Confucian system of social relations, called the Five Relations, omitted man's social obligation to the stranger, and great and catastrophic was the omission" (p. 180).

Why was the stranger left out? With all his humanism, the humanist does not believe in man; he sees his fellow-creatures as literally *that*, that is, as creatures, biological, social, freemen, slaves, citizens, family-members, Chinese enemies, never as divine, as persons, as souls—

"Only like souls I see the folk thereunder
Bound who should be free, slaves who should be kings."

That legal protection and constitutional guarantees which do not exist in China and the absence of which excuses much that the Chinese both do and fail to do require simply that the makers of laws see people as persons. But this kind of sight and insight is impossible to the Taoist-Buddhist-Confucian-humanist-pagan social order. "Christianity," says Dr. Lin, "must fail or change because the Chinese are humanists." It is not Christianity that must change!

Truly the spirit is lacking, but it is lacking from Mr. Lin's picture not from the Chinese race. The book though correct in the parts is false in the whole. It is not a true picture of man or of Chinese men. Their case is not so hopeless; their cure not so fantastic. The Chinese are as *aspirant* (possessing the impulse toward the ideal), as *respondent* (accepting responsibility for individual and social development), as *transcendent* (recognizing the superhuman reference of life), as *spiritual* as anybody else. Indeed Lin is right, though his book contradicts him, "God intended China to be a first-class nation among the peoples of the earth" and "The Chinese are the last people on God's earth to despair of." With this I for one heartily agree.

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Who Pays for the Schools?

GEORGE WARREN HINMAN

(Continued from Chinese Recorder, November, 1936, Page 707)

PART II

NEVERTHELESS department of education officials declare that "the private schools ought to use their endowment interest for their ordinary expenditures; the students' tuition should not count as ordinary income, being used only as a sort of emergency fund." On May 8, 1936, the Ministry of Education formally issued a set of regulations governing free schooling and the granting of scholarships in primary and high schools as well as colleges. These regulations provide that all government primary schools will henceforth make education free for all. "But for those primary schools, especially private, which are not financially capable of complying with these rulings, and for high schools and colleges, the quota system is to be enforced." This is a requirement that at least five per cent of the students in any school be given free scholarships, and at least two per cent aided with the cost of their board.

Even if, for the privately-established schools, endowment income was adequate to meet all expenses, it is doubtful whether general educational policy would justify the removal of all financial obligations from the students. It is noticeable that in schools where the students have no financial obligation they are apt to be less amenable to discipline,—like the son of a rich, indulgent father. Student

strikes are likely to be a big problem in China, and they flourish in the soil of irresponsibility.

It is presumed by the Chinese educational authorities that competitive examinations will eliminate all the unfit; so that only those of proved scholarship will enter the secondary and higher schools. They are supposed to need no pressure of financial obligation in improving their educational opportunities. But in western lands, experience has not shown this to be the case. Along with general facilities for education, one of the ideals of democracy is the self-supporting student, who overcomes difficulties instead of having everything given to him.

There are relatively few privately-established educational institutions in China, Christian or otherwise, which under present conditions could meet from endowment income any considerable part of their budgets. Many such schools receive considerable subsidies from the central or provincial governments; many receive part of their income from rents of lands and buildings. All the Christian colleges, except St. John's, receive government subsidies, totaling last year half a million dollars. The Ministry of Education draws the line at subsidies to Christian middle schools, though it promises aid to other privately-established middle schools under certain conditions. Most of the Christian schools must still depend, to a limited extent upon annual appropriations from mission boards or other foreign trustee boards or educational foundations. Some of the support of both the private and the government education programs comes from remitted Boxer indemnity funds. However, all these sources are uncertain and temporary. Permanent and dependable support of educational institutions in China must come from voluntary payments for tuition of students, and from local gifts to particular schools, (depending upon an established reputation for good educational work),—or else from enforced taxation of the people.

As to the latter, Chinese leaders feel, as do many in the West, that the incidence of taxation falls heaviest on the poorer classes of the population, in spite of income taxes, inheritance taxes, and other devices for equalizing the tax burden. Such special taxes are easily evaded. Nine hundred years ago Wang An-shih (王安石) the great social reformer, tried the income tax when he was prime minister, but found great difficulty in enforcing it. His economic theories were looked upon as dangerous and destructive innovations.

In 1914 the Peking government of the Republic promulgated income tax regulations, and their enforcement has been frequently suggested since; but adoption has been delayed by the powerful interests which would be most seriously affected.

Dr. Cheng, in his book quoted above, says: "It follows that the money paid to education under the Central Government comes almost entirely from the pockets of the poorer classes of the population." Another leading educator, evidently referring to heavy government subsidies to higher institutions which only the children of the wealthy can attend, says: "In foreign countries the wealthy

people pay money to educate the poor. Only in China the poor people pay money to educate the wealthy." An article in the *China Weekly Review*, May 16, 1936, says: "The glaring abuse that the farming population, which is the least able to pay and most deserving of exemption has been most heavily taxed, must stop."

It is especially true of indirect taxation, which in China largely finances the cost of education, that it falls heavily and almost entirely upon the poor. "Since nearly all sales and commodity taxes are levied upon necessities, and their burden rests upon the consumer in the long run, it follows that at least 80 to 85% of the total county public education burden is borne by the laboring population, and especially by the poorer classes of the farmers and workers." Says another Chinese writer: "The existing system of taxation is nothing short of outrageous. The capacity to pay, so essential a principle to any sound financial system, is not only ignored, but exactly reversed." In Kiangsu province, where is concentrated so large a proportion of the total wealth of China[3] the farmers of that province are said to have paid at least eighty per cent of the cost of education.

Under the present tax system it has become a common saying that the rich receive the education and the poor pay for it. Taxation, no matter what sort, will continue to take most of the cost of education from the poor, although all the schools may be made free for poor as well as rich. Endowment of schools, the voluntary large gifts of the rich to provide scholarships and the greater part of the cost of instruction and equipment and buildings, will give fairer conditions for the poor people. Laws are ineffective instruments to compel rich people to bear their share of the cost of education and other functions of government. National cultural development will ensure a public sentiment that encourages the rich to voluntarily endow the schools. Education cannot become a mechanical thing, standardized by law. A generous number of free scholarships from scholarship endowments will preserve the self-respect of the students and still offer opportunity to worthy students who cannot themselves pay the cost of tuition.

It is a common evasion of responsibility to allocate the support of education to some luxury or other special taxes, instead of making education a first charge against public funds, as most nations do their military expenses. In five of the leading provinces of China the cost of education is partly dependent upon special taxes on particular food products, on Confucian memorial services, on temple ceremony taxes, "paper horse" and "sacrificial tin-paper" taxes, feast tax, theatrical play tax, tax for wearing silk, and, to be inclusive, a general "happiness" tax.

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3. Bank deposits in Shanghai are thirty times as large per capita as the money in circulation in all the rest of the twenty-two provices, and money was flowing into Shanghai during 1932 at the rate of six million dollars a month.

Such a weird and irrational economic basis for what Sun Yat-sen declares to be one of the two major responsibilities of government seems hardly worthy of a self-respecting nation. It is on a par with the anachronism of the salt tax in China and the tax on matches in some of the European countries. The necessities of a people should not be exploited for the support of its ideal interests. Education must be based on the good will of the people and their desire for enlightenment rather than on legal exactions. Only as a nation cordially and frankly accepts education as a general responsibility will they meet the cost of a national school system without cavil or evasion. The school tax should be the easiest to collect because it is essentially a voluntary contribution in acknowledgment of a public obligation. *The recognition and glad acceptance of this obligation is an index of a nation's progress in civilization.*

The real basis, therefore, on which rests the financing of education in China, or anywhere else, is the good will of the people, and their desire to help their children to a higher knowledge and character. This may be accomplished through governmental enactments and regulations, or through private gifts, but in either case the success of the educational process depends upon the people's voluntary acceptance of responsibility and desire to extend educational opportunities.

The success of all government depends ultimately upon the consent of the governed, but this is particularly true in the promotion of a people's cultural life. It will always be a more or less voluntary giving from those who have to those who have not, from parents to their own and other people's children, from the rich to the poor, from the scholars to the uneducated,—since there are many gifts besides money required to make a national educational system successful.

A study of education in China shows that historically it has depended largely upon private benefactions and governmental patronage, through the examination system. Because the people believed in government by scholars rather than by military despots they have for three thousand years maintained their schools largely through private gifts and endowments rather than through a tax-supported system. Modern governments can no longer leave this national responsibility to the uncertainties of private initiative; but it is doubtful whether the general adoption of a tax-supported system of education should completely replace the old voluntary support of education. After all, the educational laws, if they are effective, are only the expression of private choices to continue emphasizing education as the key to China's continuing civilization. Those laws should encourage still further voluntary giving by the people to the endowment of public and private institutions, as in other lands. Advocates of income tax in China, which is being urged as a means of shifting the indirect burden from the poorer people to those able to pay, should remember that the American income tax law stimulates private gifts to education, religion and

charity by allowing an exemption of fifteen per cent of the taxable income given for such purposes.

Private gifts to establish and support village schools in China have always been common. They have probably served many thousands of poor boys who strove to rise in the world like the benefactor who had endowed the school in his native village after returning from official position or from foreign trade. With the establishment of large educational institutions for the new learning in recent years there has been a gradual development of giving in quite another class, the donation of large sums to establish and endow higher institutions in the great centres of population, while the old practice of starting free day schools in the home villages still continues. The Chinese educational authorities cannot well afford to neglect this tradition of voluntary giving for educational institutions in deference to a theory of free tax-supported schools for everybody.

There have been many notable examples of gifts for middle and higher educational institutions, in Canton, Swatow and Amoy, from men who have amassed wealth in the Straits Settlements, Java and Borneo. The Meihua Christian Middle School in Canton was largely, if not entirely financed, by Chinese in the United States or returned from there. Rev. Charles Nelson tells of visiting a small Chinese shop in a little river town in the Sacramento Valley in California, whose proprietor handed over five hundred dollars in gold to help establish that school. He was only one of thousands who have sent back their earnings from the "Gold Mountain" to establish education in China.

Lingnan University in Canton has received large contributions from the overseas Chinese; and they have also financed primary and middle schools in their places of overseas residence as well as in their home villages. Christian and other private schools in Shanghai, Tientsin and similar trade centers have successfully appealed to local merchants and retired officials for generous support. Very recently the Mayor of Shanghai, Mr. Wu Te Chen (吳鐵城) led a local effort which raised $40,000 for the endowment of Yenching University.

Westerners in China are familiar with the great gifts which have come from American individuals and educational foundations to establish colleges and medical schools. The three and a half million dollar annual budget of the Peking Union Medical College is sixty-five per cent larger than that of the largest government university, the National Central University of Nanking and Shanghai. Few, however, realize how much has been done for educational institutions in China by the voluntary gifts of Chinese givers themselves. In the first edition of the China Educational Year Book, issued in 1934, there is a list of two thousand, two hundred and sixty-three names of Chinese who, since 1911, have made contributions to public and private schools in amounts varying from eight hundred thousand dollars down, with sums less than a thousand not counted.

In the first outburst of patriotism during the first year of the Republic 448 persons gave over two and a quarter millions to establish and maintain the new schools, which were recognized as so necessary to carry through the revolution. The next year two hundred and fifty persons gave eight hundred thousand dollars more, and in the first ten years more than six million dollars is definitely known to have been given by particular Chinese to particular institutions, besides three and a half million dollars additional, contributed since the establishment of the Republic, but not definitely dated.

These seventy closely packed pages of names and amounts[4] show an interesting history. There was a bad slump in giving during the year 1927, when a wave of reaction swept over the schools. That year gifts went down to less that seventy-two thousand dollars reported from the whole of China; but in the next two years it rose again to nearly a quarter of a million dollars each year. The world financial depression has affected China also, and since then giving by the Chinese to their educational institutions has been materially affected. In 1931 only thirty thousand dollars was reported. In the year 1933 there were only two considerable gifts. But the total amount reported to the department of education since the first year of the Republic is nearly eleven and a half million dollars.

Naturally the largest gifts were from the richest provinces, especially those ports where the custom of private giving to public institutions has become established. Every effort should be taken to develop still further a public sentiment which will substitute gifts to public institutions, (instead of to private individuals) in recognition of political or other favors. Mr. Yeh Tze-heng (葉子衡) of Chekiang province gave over eight hundred thousand dollars to establish a government medical college at Shanghai. He and many others have been awarded special diplomas or badges of honor by the Ministry of Education in recognition of such patriotic service. Such action ought to stimulate similar philanthropies. Another Shanghai industrialist, Mr. Yih Hunging (葉鴻英) gave more than a million dollars for a public library for Shanghai and a program of rural work in the country round about.

Very many years ago Mr. Chang Hok-lin (張鶴齡) a Christian merchant of Foochow, gave ten thousand dollars to start the Anglo-Chinese College, and one of the present buildings is a memorial to him. Thirty-five years ago the viceroy of Fukien and the Tartar-General gave a thousand dollars each, and one of the leading citizens of Foochow gave three thousand dollars, toward the erection of the junior middle school building of Foochow College. A famous Foochow scholar Chen Bo-ting (陳寶琛), formerly tutor to the last emperor, gave his entire library, costing several thousand dollars, to the Fukien Christian University. One of the most outstanding private gifts for educational purposes is that of Mr. Tan Ka-Ken (陳嘉庚) the rubber king of Amoy, who planted extensive groves in Singapore

4. (pp. 292-362, Part VI, China Educational Year Book, 1934, Commercial Press).

and other parts of the Malay archipelago. He gave a million dollars to establish Amoy University, and added fifty thousand more for a normal school and other vocational schools in his native village of Chik-mi.

But there are undoubtedly many other private gifts which can match those made by this Amoy rubber planter and manufacturer. The president of Amoy University, Dr. Lim Boon-keng (林文慶), last year visited Singapore to seek further gifts from the overseas Chinese. In 1930-31 this school received more than $150,000 in private gifts from Chinese. Recently Mr. Hu Wen-hu, (胡文虎) a native of Changchow, Fukien, who had accumulated much wealth through a new medicine, has given largely for hospitals and other philanthropic purposes. He donated two hundred thousand dollars to the Nineteenth Route Army Government in Foochow three years ago to build a hospital, but the temporary government used eighty thousand dollars for its own expenses,—which money is now being replaced by the present provincial government, so that the original plans will be carried out. This is a notable example of government safeguarding private benefactions; it ought to encourage other givers.

Nankai University in Tientsin is one of the distinguished privately-established universities, coming into special prominence in America through the visit some years ago of its distinguished president, Chang Po-lin (張伯苓). This school has received between half a million and a million dollars in private gifts from Chinese, besides several gifts of land and one-quarter of the total estate of Gen. Li So-san (李秀山), the very wealthy former governor of Kiangsu province, probably amounting to over a million dollars. In 1930-31 this school received $120,000 in private gifts and endowment income.

Madame Chiang Kai-shek's great school for the children of revolutionary soldiers in Nanking is, in a sense, a government institution, though it depends very largely on private patronage.

Of the Christian colleges and universities Yenching and Lingnan received during 1930-31 about half a million dollars each, and several other private higher institutions received during the same year from three hundred to five hundred thousand, to a considerable extent from Chinese givers. Besides the million dollar endowment campaign among Chinese givers for Yenching University, mentioned above, various other Christian schools have been systematically mobilizing their alumni for endowment or annual gifts to balance the budget of their alma mater. The president of St. John's University recently made a trip to the southern provinces to raise money, while Soochow and Shanghai Universities have undoubtedly been developing the rich fields of their local constituency. Nanking University has, within recent years, received two hundred thousand dollars from the Central Government for a library building, and will receive a hundred thousand more. It is reported that another Christian school in Chuanchow, Fukien, has received $600,000 from Chinese in Singapore. In accordance with its consistent policy the local Young Men's

Christian Associations in the large centers of China maintain their schools entirely by tuitions and local contribution.

Oberlin-in-Shansi, while still largely dependent on foreign support, is securing very material aid from its patron, Minister H. H. Kung (孔祥熙), who has also been generous in his gifts to other Christian institutions. May the time soon come when prominent men in all parts of China will take pride, as have Dr. Kung, Dr. C. T. Wang (王正廷) and Admiral S. K. Chen (陳紹寬) of the Ministry of Marine, in giving their names and their financial resources to the building up of great privately-established schools, with a distinctive character, such as is not likely to be secured by the standardized, tax-supported and politically-controlled government institutions.

There does not appear to have been any full reporting of gifts by Chinese philanthropists to the Christian schools and hospitals in China. Such a study and advertisement of Chinese benevolence would do much to establish world respect for the Chinese people, and would encourage and direct a characteristic national habit of public service, now in danger of decadence—part of the breakdown of many worthy customs in the present social revolution. The conserving influence of Christianity could well be exhibited by a concerted effort to encourage public philanthropy through recognition and publicity. The Chinese people will pay for university education and other plans for social betterment as they come to accept democracy fully. An evidence of their belief in real democracy will be many voluntary contributions to the schools where all the people must be trained for democracy.

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In Remembrance

REV. THOMAS BRYSON

QUITE early in life Thomas Bryson heard and responded to the Call to become a missionary of the Gospel of Christ. He was trained for the ministry at Bedford and at Highgate. In 1866 he was accepted by the London Missionary Society and appointed to work in China. In August 1866 he sailed for China. Travelling in those days was neither as speedy nor as comfortable as it is today. Steamships were few. Mr. Bryson travelled in a sailing ship, one of the famous Tea Clippers, called the "Silver Eagle." The ship went round the Cape of Good Hope and was nearly five months on its voyage. In the course of the voyage they met all kinds of weather. One of Mr. Bryson's letters records that one or two sails were blown to shreds during a gale and another states that in one part of the journey they did not see land for ninety days. The "Silver Eagle" arrived safely at Shanghai in January 1867.

Mr. Bryson was the first resident missionary in Wuchang and for some time was the only foreigner living there. For the first two years he purposely separated himself from foreign influences

and lived in very close touch with the Chinese in order to learn the language. In this he was very successful and obtained a remarkable knowledge of the Wuchang colloquial. In less than a year he was preaching regularly in the streets, at markets and all kinds of places in the open air. He made many evangelistic tours along the banks of the Yangtze and into the interior with Griffith John and David Hill, visiting places where foreigners had never before been seen.

On one occasion bearers of tribute from Annam to China passed through the place they were visiting and Mr. Bryson and David Hill seized the opportunity to have a long talk with them and gave them some Christian books.

In Wuchang, Mr. Bryson built a foreign house which is still in use after nearly 60 years.

In 1874, Mr. Bryson went to England on furlough and while there, in 1875, he married Miss Mary Isabella Carruthers. She was an enthusiastic missionary and was a great help to him in his work. She had unusual literary gifts and rendered valuable service to the missionary cause by writing many books on missionary topics. In 1875 Mr. Bryson took his bride to Wuchang and they worked happily there for nearly ten years. Owing to Mrs. Bryson's illhealth Mr. and Mrs. Bryson were transferred to Tientsin and arrived there in 1885.

With Tientsin as the centre a widespread evangelistic work was opened up. Long tours were made to many distant parts of this province. There were no railway in those days and the travelling had to be done either by boat or by cart. Mr. Bryson bore full share of this work and as a result of it the stations of Tsangchow and Siaochang were started.

This period of service was seriously upset by the Boxer uprising in 1900. Mr. Bryson was in Tientsin all through the siege. At that time very many refugee Christians poured into Tientsin and Mr. Edmund Cousins of Jardine Matheson & Co, lent some of their large godowns for their accommodation. Mr. Bryson took charge of this refugee work and planned and organised it and rendered very valuable service which won for him the affection and gratitude of the Chinese Christians. In recognition of his services at this time he was awarded the medal of the Chinese Field Force by the British Government. This was no small honour but Mr. Bryson prized much more highly the memento (a medal) given to him by the Chinese Christians.

After the Boxer trouble Mr. Bryson had a short furlough and returned to Tientsin early in 1903.

The uprising of 1900 had caused the destruction of a great deal of Mission property, dislocation of Missionary work and a scattering of the Christians. Mr. Bryson had a big share in the work of rebuilding, reconstruction and reorganization. As the only member of the Mission who had had an architect training he was in great demand. It was he who built the first section of the Tientsin Anglo-

Chinese College. He also built the old church in the Mission Compound in Taku Road on the site of which the new wing of the Mackenzie Memorial Hospital now stands.

For twenty-eight years he was a member of the London Mission in Tientsin and also many years of his retirement were spent in Tientsin.

At the end of 1912 Mr. Bryson retired from active work and he lived to enjoy twenty-three peaceful happy years lovingly cared for by the various members of his family. He had four sons and four daughters.

Mr. Bryson's interests were wide and varied. He was a member of at least two of the Chinese Bible Revision Committees. He also served the cause of literature by warmly supporting first the Central China Tract Society and later the North China Tract Society.

Thomas Bryson was a hard worker. He was a man with a very high idea of duty and was an indefatigable evangelist, full of fervour and zeal. He was an eloquent preacher in Chinese and was much in demand in England as a deputation speaker. He had a large fund of humour which helped over many difficult places. He had great tenacity of purpose and this fitted him for the pioneer work of his early years.

MRS JAMES WATSON

To many a senior missionary it will come as a great shock, and with a deep sense of loss, to hear of the homegoing of Mrs. Watson of the English Baptist Mission, Shensi.

She came to China in 1903, as Miss Evelyn Minnie Russell, a trained teacher, and with Miss Jennie Beckingsale her senior, travelled the long water and mountain journey to Sian in Shensi. Quiet, unassuming, she was very faithful in work and friendship and deeply spiritual. Her letters were a real ministry to many.

In 1908 she married the Reverend James Watson and two years later they set out to open the station of Suitechow, fourteen stages northwards. It was from there that they were rescued after the outbreak of the Revolution in 1911.

Life held for her other tests and dangers in which she always showed remarkable courage and faith. It also brought her long years of separation from her husband, for the sake of the children's schooling-years which were a sacrificial offering on the part of the parents.

Only a year ago Mr. and Mrs. Watson came back together, so glad that in spite of illhealth, she was allowed to come. Now she is called Home and the mystery is hard to accept. But we can think of her as freed from a hampering body, serving her Lord with joy and as being in the great cloud of witnesses which compasses us pilgrims about. May such comfort be given to her husband and five children.

Our Book Table

A HISTORY OF THE FAR EAST *by G. Nye Steiger. Ginn and Compony, New York.* 908 pp.

Here is a history of the Far East in one volume, that deals with all the lands and peoples of the Far Eastern world from the beginning of their history down to modern times, and contains a record of the ideas and institutions that have determined the character of these great civilizations. The less vigorous civilizations are shown as having been overshadowed and greatly modified by the expanding influence of China and India. Central Asia, Indo-China, Korea, and Japan received from China and India the art, science, philosophy, and religion which became the basic elements of their own local cultures.

This book is an introduction and guide to the study of Far Eastern history, rather than an exhaustive treatment of any part of that vast field. It is a worthy effort to maintain a proper balance between the various phases of human activity, and care has been exercised to give all countries their due portion of the total space. It is a suitable text to be used as a guide to further study The author interprets the Tao Te King as saying "Any human attempt to state a truth is at best an approximation."

"The way that can be trod is not the eternal way;
The name that can be named is not the eternal name."

Like Europe, the Orient has been a world united, inspired, and enriched by a common religious heritage. It is this underlying unity of religious thought, more than anything else, that makes it logical to treat the history of the whole area as a single field for study. In this volume the reader will find India, Central Asia, China, Korea, Japan, Indo-China, Malaysia, and their influence upon each other, at a single glance. Excellent maps are scattered through the volume just where the reader finds them useful.

In a chapter on the Land and Peoples of Central Asia, the author makes brief references to the interminable warfare that raged between the Hsiungnu Tartars and the Chinese, and says "Although these northern Tartars continued to remain primarily herdsmen and hunters, the numerous Chinese captives, whom they brought back from their raids, gradually introduced among them hitherto unknown arts of peace. The most important consequence of this infiltration of Chinese ideas among the Hsiungnu, was the development of a political organization in imitation of the Chinese."

In the light of much modern emphasis upon the economic factors involved in the making of nations, it is interesting to trace the development of ideas and institutions that determined the character of great and lasting civilizations of the Far East. Armies and diplomacy, religious devotion, profit-seeking merchants, and the hungry aggression of barbarian tribes are the ingredients which go to make the finished product.

This is a book that no student of the Far East can afford to be without. The important happenings of today are more easily interpreted and determined in the light of the past. Certain periods stand out as illustrious on account of warrior conquests and the extension of Empires, while often for long years the defense of frontiers was neglected in order to give more attention to the development of great literature and art. The conversion of Asoka to Buddhism resulted in a rapid extension

of Indian influence, and a spreading of the knowledge of the "Eightfold Path." Outside his own domain Asoka despatched Buddhist missionaries in all directions. Unlike the Chinese, the people of India, never seem to have developed, either in theory or practice, the organization of political unity. Their most striking achievements were in the field of religion, one of which has mightily influenced the history of the Far East. Buddhist missionaries, artists and scholars, who found their way to Japan from Korea, were cordially welcomed and given lands upon which to settle. During centuries of stormy relationships between Japan and China, Japanese made extended visits to China to study Buddhism in her great monasteries. The ascendancy of Buddhism at the Yamato Court was closely connected with the success of its patrons, the Sogas, in gaining absolute control over the affairs of government.

It is a long way from those early beginnings to Japan as a World Power, but each step is traced in this fascinating volume. The Russian Revolution, the Washington Conference, Post-War Developments, Self-Government for the Philippines, Modern India, the French in Indo-China, and Manchukuo are all given considerable treatment. The book closes with a summary of Japan's Asiatic Monroe Doctrine, which she seems prepared to maintain with or without Western approval. In addition to a bibliography for each chapter, the latter part of the book contains a comprehensive bibliography arranged under each country according to the following order: General Works; Periodicals; Archaeology, Anthropology, and Geography; Art, Philosophy, and Literature; Religion; Political Institutions and Theories; Economic History; Foreign Relations. G.W.S.

FOUNDATIONS OF CHINESE MUSICAL ART, *John Hazedel Levis. The French Book Store, Peiping.* $15.00

In this book Mr. Levis attempts to rediscover the ancient musical art of the Chinese, as it was practiced in the Tang and Sung dynasties. With painstaking care he has examined original manuscripts of the 5th to 13th centuries, and interprets them to us in modern terms. He discovers in these melodies, and the theories of composition according to which they were composed, what he calls the "only art of melody in any known musical system." It is his hope that a true understanding of these laws will lead not only to a revival of this ancient art, but a redirecting of Western art into the lines of true melody and color. This book, while interesting to all who want to understand Chinese music better, will be of most value to the trained musician, and those who desire seriously to study the inner meaning of Chinese music. M.S.H.

THE CHINESE STORY BOOK, *Edited by Oliver Brown. The Carey Press, 19 Furnival Street, E. C. London.* Pp. 268. 2/6 net.

The stories in this volume—seventy in all with rhymes and verses—are such as should, for the most part, intrigue young peoples' interest. Historical tales about the Great Wall, Chinese in the Great War, a steamer captured by bandits and one on what China has given to the world open up some of the great facts about China. Then there are charming legends, quaint tales of magic and one of the many tales about the legendary person who became Kuan Yin. Some stories tell of incidents connected with missionary work. Sixteen illustrations add point to the stories, two of them giving pictures of the Chinese version of "Pilgrim's Progress." The Nestorian Monument comes into one story.

The rampage of the Yellow River and old and modern attempts to hold it down are also given. There will be chuckles over the boy who outwitted Confucius. Curiously enough in describing the annual ceremony of the Worship of Heaven the Emperor is made to kneel upon the central stone of the Altar to Heaven with an *upturned roof over his head.* Evidently the Temple for Prayer and the Altar to Heaven are confused. But fact is in this volume mingled with the quaint fancy which make up the mind of China's masses. It is a pity that in the introduction the now obnoxious term "Chinamen" is used.

WONG WING WU: GINGER. *Artists' and Writers' Guild. Poughkeepsie, New York, U.S.A.*

These two child books were orginally published in England. The two tales of Chinese boys are attributed to Ian and Ruth MacNair, the latter having visited China as commander of an English ship. The illustrations of familiar Chinese scenes, all colored, are really good. The simple script, however, does not sound quite Chinese. Both boys ran away from home. Wong Wing Wu ran away from a sampan and chummed up with a pig that played a *tin* whistle They made folks dance and muddy their clothes and then Wong laundered them. Inasmuch as they wandered through many countries this sounds too much like the legend that all Chinese are laundrymen. Pun Kee (in "Ginger") ran away from home because he did not like ginger. He kept running away from it every time he met it, usually when it was made the main article of diet, rather unusual in China. He finally ended in a ginger factory where he stayed because the last thing they are there was ginger. The artistic side of these books is true to life. But the text is somewhat too western. The setting is Chinese but the taste of the one boy and the vocation of the other are what western boys might imagine them to be. But children can enjoy the pictures and perhaps they will learn later more of the true life of Chinese boys.

THE MONKS OF ATHOS. *R. M. Dawkins. George Allen and Unwin Ltd., Ruskin House, 40, Museum Street, London, W.C. 1, Pages 398. Six plates and seven illustrations.* 15/- net

The author visited this famous mount of religious retirement four times. He travelled all over it and delved into many books and talked with many people in order to record the wealth of legends and superstitious ideas that make up its history and explain the mentality of its monks. Though its founding is attributed to the Virgin Mary no woman or female of any species is allowed thereon. More than once buccaneers and persecutors have ravaged its monasteries and groupings of monks. The different types of residence together with the hermits are all described in much detail. So much fact and legendary lore is packed into the book that they obscure to some extent the evident beauty of the surroundings. For those who wish to understand the background and psychology of a retiring place for monks it is of interest. Though one may recognize the sincerity of the monks the vagaries and wanderings of their minds in search for religious peace are strange. To some extent this book reminds us of the recently published "Guide Book to Omei."

CHINA PRESS SILVER JUBILEE SUPPLEMENT.

The China Press, Chinese-owned daily in the English language, has celebrated the twenty-fifth anniversary of the Republic (and its own 25th anniversary) by publishing a Silver Jubilee Supplement. This two hundred page volume includes articles by many of the outstanding men in government circles on various phases of political, economic, and financial development. Many readers will be glad to see there diagrams of the government organization and extensive explanation of the Kuomintang, its history and status. The sections on cultural phases, drama, music, the Academia Sinica, will also be welcomed. These give clear, concise summaries about the arts of China which are so difficult for foreigners to understand.

The information on the momentous industrial changes taking place is very sketchy. There is no mention of the Factory Law, which is of importance to an increasingly large section of the population. The very attractive cover invites inspection of the contents, but the volume is too large and unwieldy to be practical.

Nevertheless, *The China Press* is to be commended for the excellent idea and the great amount of work that has gone into the preparation of this twenty-five year book of the Chinese Republic.

INTERNATIONAL REVIEW OF MISSIONS, October 1936.

An outstanding feature of this issue is a long article by the eminent anthropologist, Professor B. Malinowski on "Native Education and Culture Contact." One of his conclusions is that for every pound spent on native education there ought to be at least ten pounds spent on the improvement of native conditions of life. For, he maintains, you educate a man or woman not merely to be more efficient, and to be morally and intellectually superior, but also to have greater demands—spiritual, social and economic; and to pour all the money, energy and zeal into schooling and "developing" without any wherewithal to satisfy the resulting claims, is the royal road to social catastrophe.

YEAR BOOK OF THE CHINA YOUNG MEN'S CHRISTIAN ASSOCIATIONS, 1935.

The year 1935 was marked by three special projects of major significance and are so reported. They are: The Second Year of the Youth and Religion Movement; The Completion and Adoption of a "Ten Year Policy" for the National Committee; The Complete Report of a "Survey of the Educational Work in the City Association."

In 40 associations in 1935 there were 38,110 members. The land and building value of these Associations is indicated to be worth $7,606,113. It is further noted that in Educational Classes and Lectures the attendances reach the very high total of 2,573,637. No more effective work is done by the Association in any nation than is done by the Chinese Associations.

CHINESE STUDENTS AND RELIGION.

This is a symposium prepared for the Pacific Area Conference of the World's Student Christian Federation, by the Student Departments of the Y.M.C.A. and Y.W.CA.

A CHALLENGE AND SUMMONS.

This is a pamphlet of the Youth and Religion Movement Series.

WORLD DOMINION, October 1936.

This quarterly issue contains two interesting articles on China, "Medical Progress in China" by Thomas Gillison, and "Half-A-Century's Changes in China," by Montagu Beauchamp. There are also enlightening articles concerning conditions in Mexico, Argentine, Formosa and the West Indies.

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Correspondence

War or Peace

To the Editor,

The Chinese Recorder

Sir:—The Editorial of your Chinese Recorder, No. 10, October 1936, deals with the very important problem: Christianity and Peace.

The undersigned took part in the Great War (1914-1918) and knows what war means. I'll never forget all the sufferings and hardships that hate and cruelty brought upon individuals and whole nations. So I am ready to unite with all men who work and pray for true peace.

True Peace! Christians do not know of peace at any rate. For there is no peace without truth and justice. Before we take pains for peace we must claim truth and justice, on which peace is founded. When we are building a house we must begin with laying the foundation. After this work we erect walls and rooms and lastly we make the roof. Peace is on the end and not on the beginning of our Christian work. Peace is the natural result of truth and justice. Please investigate the Bible! The prophets of the O. T. preached social justice and in this way they worked for a true peace. John admonishes the different classes and ranks to remove all immorality, egoism and injustice. (Luke 3.1-14) Our Lord goes still deeper when He advises His disciples not to rule but to serve. St. Paul follows Christ in praising love as the greatest of all virtues.

There is no social peace without social justice and there will never be international peace without international justice.

Regarding the problems, we must follow the leadership of the word of God and not care about human opinions.

If we discuss such a high matter as peace is we must not only say our own thoughts but also hear the thoughts of others. We ought to understand others.

The Editorial mentioned the words of Reichsminister Dr. Goebbels at Stuttgart, but did not understand them.

A government has to take care for the existence of its nation. It bears the sword according to the will of God. It has to use the sword against sinners. It is not allowed to misuse the sword for instance to violate other nations but is obliged to protect its own. Germany lost her colonies, great parts of her territory and subjects. Besides this the treaty of Versailles inflicted her with extraordinary contributions of money and materials. We trusted in the League of Nations, but were wholly disappointed. We disarmed in the hope that others would follow us. But while we disarmed others enforced and in-

creased their military power. There was no greater hypocrisy in the world than the so called disarmament conferences held in the League of Nations. No wonder that in Germany Nationalism came to power. We are willing not further to suffer injustice neither social not international. We will live, we will exist and our experience teaches us that a strong army is a better protection than the League of Nations. That is the meaning of Dr. Goebbels' statement when he says: The League of Nations is a good thing, but air squadrons and Army Corps are better.

The writer of the Editorial shows a full ignorance of Germany's national and economic needs. There are more than one hundred millions of Germans living in Europe, 65 millions are inside their fatherland. The area of Germany is about the same as the area of the Kwangtung Province. Nearly forty millions are living in foreign countries as minorities. These and other problems must be solved in a peaceful way.

Speaking about peace we cannot avoid to show the great danger coming by international Bolshevism. This Bolshevism is propagating international revolution, destroying Churches, killing Christians and annihilating Christianity and other religions. Please open your eyes! It is not Germany and her national Government but Bolshevism, who is the enemy of world peace.

F. Schmitt,

Sunwui, Kwangtung,
October 16, 1936.

To the Editor,

The Chinese Recorder

Sir: — Your editorial about Christians and peace, in the Recorder of October 1936, is most interesting. I approve wholeheartedly and gladly of it, specially of your statement on international cooperation of all forces for peace. We would not be Christians if we did not. The dangers of an international conflagration are indeed very great and even real, but surely not unavoidable if, as you prove it, sincere cooperation for peace is going ahead. But I think the dangers of international conflagration are not as real as the danger of internal revolutions in some countries of Western Europe and even of America: it seems these dangers are actually running over us or on the point to come in a terrible devastating way. Please, think of Spain! Think of what is going on in France, Belgium, Holland. We Christians want to unite now or never all over the world to save peace and Christian religion too against its most bitter enemy, that's the Communistic hatred of god and Christ. May be German Nazism and Italian Fascism are dangers to international peace, but Communism is the greatest and the most energetic danger to peace throughout this present world and in every country of the world. I surely do not agree with Nazistical ideals, which are also opposed to Christianity, nor even with Italian Fascistical expansion, but being a Christian I far more fear the destructive power of Communism, which is destroying peace publicly as for instance in Spain, or at least in the darkness of secrecy elsewhere. We Christians want to unite against the formidable fiend of God and peace. You speak of the recent world Peace Congress at Brussels, a Congress, as you call it, of international pro-peace members but do you know, dear sir, that all Christians of Belgium were forbidden to attend because this Congress had an outside peace-program, but an inside pro-Communistic tendency! Perhaps the greater part of its

members did not know this, but do you see clearly the tenacity of the Communistic propaganda workers. I agree plainly with Mr. George Lansbury to "bid the war spirit rest," but we want also to agree to pray Christ to destroy the infernal danger of all peace and fiend of God and Christ, which is Russian Communism.

Respectfully and faithfully yours,
Dunstay Put,

October 25, 1936
Catholic Mission,
Hupeh, Kweichow.

Chinese Seamen

To the Editor,
The Chinese Recorder

Sir:—For ninety years Chinese Seamen in Hongkong were neglected, though a great deal has been done for seamen of other nations. It is said that there are many tens of thousand of Chinese seamen in Hongkong, and they are very much benefitted to merchants and shipowners; and much more should be done for them.

Many European and Chinese gentlemen have felt that an Evangelical Mission for the Chinese Seamen in Hongkong should be established. But owing to the fact that they were unable to secure a suitable person to act in the matter, they left the work undone till recent years, when Mr. B. J. Tan returned from London.

Mr. Tan, who was in England for more than twenty years and did much valuable work amongst Chinese, specially Chinese Seamen, there, has been in Hongkong for over three years engaged in the task of organizing a Mission to Chinese Seamen in the port of Hongkong. Mr. Mak Mui-sang has been a tower of strength in this work, and it has now been started in a Headquarters on the sea front nearly opposite the Cheung Chau steamer wharf (98, Connaught Road, West,) 2nd floor) Hongkong.

The Mission is making good progress since the opening of the new headquarters in May last, the men seem to appreciate having a place of recreation where they can come to rest from their weariness, and read books, newspapers, and magazines, and write letters, and play games of draughts. The men are glad to have the privilege of having a place prepared for them while they are waiting on land for situations.

The Mission has been able to help a lad for a month and a few days by giving him food and lodging until lately he found a job on board a coast boat. He visited us sometime ago when his boat was in port. Again, we have a distressed seaman with us, who was recommended to us by a friend who was converted through Mr. Tan's ministry in London formerly, and now having been a great help to the work among the Chinese Seamen in Hongkong. Mr. Tan considered having the name without practical sympathy to the distressed seamen cannot invoke the blessing of the Almighty God upon the ministry of the Mission. Therefore, he does his utmost to help the men who are in distress as much as he could in his ability.

Our Sunday evening service is well attended from time to time since the opening: some of them also join us in our daily prayer meetings, morning and evening. We visit the boarding houses once a week, and ships alongside the wharves of both sides of the Harbour with the word of eternal life, cheer and comfort, and present an invitation card with golden texts to invite them to our meeting on Sundays.

We desire to have the facility of a motor-launch to visit the men on board ship in the Harbour with the message of God's salva-

tion of eternal life. We invite all Christians who love the appearance of our Lord Jesus Christ to join us in prayer, that God may be gracious to supply this necessity. That we may have the pleasure of using it to the glory of His Name.

Another need is some place on on the Kowloon side for seamen to meet in while they are waiting for ships.

We therefore appeal to good people abroad for their prayer and sympathy, and financial assistance in this great work of showing God's redeeming love to the Chinese seamen, who have been somewhat overlooked by the people of God during the last century. We require a sum of $5,000 for the above purposes.

The world prosperity and happiness depends upon overseas trade. Perhaps people living in towns and cities do not all realise how greatly they are indebted to the seamen, it is considered there are over five hundred thousand Chinese seamen of all ranks scattered all over the world. In this Humanitarian service, we should not make distinction of nationality, but mutually co-operate to promote the welfare of our fellow-human-beings, and the extension of God's Kingdom.

Not merely the men themselves, but their wives and children will be much blessed, if the men are instructed in the principles of Christian morality. If so, in the course of ten or fifteen years there might not be so many destitute little children in the streets of Hongkong as there are at present.

We intend to invoke the blessing of the Almighty God upon their fathers through the ministry of this Mission, that they themselves may be in a position to support their own children. Then the social conditions will be gradually improved. Would you do your best to help us?

H. R. Wells.

Christian Mission to Chinese Seamen,
98, Connaught Road, West, (2nd floor)
Hongkong, China.

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Course of Events in China

NATIONAL UNITY:—October 31st was a day of general national rejoicing. Ostensibly the holiday was in celebration of the fiftieth anaiversary of the birth of the Generalissimo Chiang Kai-shek. The actual date of that event is said to have been the 29th day of the tenth month of the year which in the Western calender is written 1888. Everywhere there was a brilliant display of national and party flags, a lusting banging of millions of firecrackers, and all sorts of parades, official receptions, and military salutes. A tremendous deluge of telegrams of congratulations poured in upon the executive offices at Nanking. A large part of the country did not know the actual whereabouts of the man who was being honored. Report had it that he and his wife were to spend the day quietly together in Kuling. Invitation cards were issued for a reception to them in Sian. It now appears that they were actually in Loyang and that there was no respite from the arduous attention to matters of military defense that have engaged so much time and energy in recent months.

A conspicuous feature of this celebration for which long and widespread preparation was made, was the presentation of innumerable military aeroplanes provided by popular subscription. The ten planes

presented by the people and merchants' guilds and other bodies in Shanghai were dedicated on the Saturday previous to the general celebration. It is said that 150,000 people went to the aviation field at Lunghwa. The roads and boulevards were blocked with cars for long distances. Multitudes of residents watched from their own homes or from high apartment buildings in Shanghai the aerial maneouvers, flight formations and stunt dives and spins. A woman aviator took part in this demonstration. Of peculiar interest and significance was the presentation in Nanking of two planes from the Roman Catholics of China. Their eccleciastical officials dedicated the planes to the service of their country.

While the name of Chiang Kai-shek, chairman of the Executive Yuan, was thus on every lip and was plastered everywhere on brightly colored posters and evergreen arches and red banners, actually the day was an occasion for the celebration of national unity. This was recognized not only as geographical in the conclusion of the southwestern aloofness which has so long been a cause of annoyance and weakness to the central government; it was also a declaration of purpose to preserve this unity in the north and tolerant no so called "autonomous" or independent movement to separate any more provinces from a united China. Even more evident and important was the new unity in spirit. This was especially marked in student and educational circles. A widespread spirit of criticism and complaint has changed radically to an enthusiastic, generous and almost universal support of the national government. This would not imply the absence of hostile commmunist groups or left-wing radicals. But there is a new confidence and loyalty that is rather marvellous. A singular expression of this attitude was found in the decision of a group of ministers with regard to the funds to ensure some subsistence in their old age. A year ago they voted to deposit these funds in British and American banks for security sake. This year, immediately following the national celebration, they voted to transfer those funds to the Bank of China, declaring thtir patriotic support of the government which needed funds and their willingness to share in whatever consequences might overtake their country.

This note of unity and national solidarity was dominant in the reports from all sections of the country at the opening of the semi-annual meeting of the National Christian Council Executive Committee held early in November. These reports showed that with the united spirit has come a new morale among people of all classes. The Church is encouraged, more cheerful, more determined to take its place and make its rightful contribution to national life in whatever way it can establish contacts for Christ and his righteousness.

NATIONAL CONCERN:—While this public demonstration of solid support to the government has given an appearance of widespread rejoicing there has been a no less widespread deep concern for the very existence of the nation. A teacher remarked recently that it was most unusual to see even a smile light the faces of her students. Every intimate group after discussing the superficial events of the day, comes to the question of international relations. Although the vernacular press has recently enjoyed greater freedom in commenting upon diplomatic negotiations multitudes of people are asking every day what if any results have come from the prolonged conversations at the Ministry of Foreign Affairs. The hectic journeyings of various officials back and forth between Tokyo and Nanking have given rise to some concern, perhaps more hope, and at times not a little secret amusement. There can be no question about the stiffening of the Chinese government's

position. The despatches from Japan seem to indicate a disposition on the part of the Foreign Ministry to find some common basis of procedure. As usual this is matched by claims that the Army and Navy are unwilling to accept any compromise or allow their government to show signs of weakness in dealing with what appears to them to be insincerity and intolerable hostility. The weary round of "incidents" continues, but are thought by some to be played up merely as a smoke-screen to cloak the invasion of Chahar and Suiyuan, the two most northern provinces into which "irregulars" and "Mongolians" and "Manchukuo" troops are reported to be steadily advancing at the point of the bayonet.

Under these provocations and the deliberate use of techniques carefully used towards the desired ends the "war-mindedness" of the nation has progressed with great strides. One who watches the students in any middle school give their daily morning and evening salute to the flag is struck by the change in spirit and manner from that displayed not more than one or two years ago. The vigorous thrusting upward of the clenched fist when the oath of allegiance is shouted bears marked resemblance to certain European salutes. The singing of the party song has to it a lustiness that was heard before, but also an emotion, a consecration in the tone of voice, that is new. Even the teachers and the passing crowd that formerly looked on with an air of tolerance or indifference now come to a smart attention until the ceremony is complete. These things might for a time be superficial but they are entering surely into the manner and purpose of the people. It is a rare thing now to find a student who does not eagerly support war and every preparation for it. In ministerial circles there is some half-hearted talk of petitioning for exemption from "citizenship training" or military drill. But a conscientious objector or a pacifist who does not qualify his position for the present position is practically never found. The nation is united in its conviction that thorough preparation for war and the readiness of every individual to do his part when that war comes is the right and only course for every patriot, and for every true Christian. Thus in a decade has the march of world events and the deliberate application of selected methods and techniques, changed the mind and the philosophy of a whole nation.

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The Present Situation

BAPTIST VETERANS AT THE CANTON CENTENNIAL

October 13-18, 1936.

Front Row, (left to right):—

Miss Anna Hartwell of Hwanghsien, was born in China in 1870. Later came as missionary in 1892.

Miss J. M. McMinn of Wuchow, Kwangsi, 45 years in China.

Mrs. T. C. Britton, Sr., of Shanghai, 48 years in China.

Rev. Cheung Lop-tsoi of Canton is General-Secretary of the Lunghwa Association, 46 years as pastor and secretary.

Mr. Tsang Wai Sun has been a pastor for 51 years.

Dr. Lee Tsai-Leung has a record of having the longest period of service, as he has been pastor for 53 years. He was some 30 years ago in a Chinese parish in America. In recent years he has been in Canton as pastor and teacher in the Graves Theological Seminary. He has also been a practising physician.

BAPTIST VETERANS

(See opposite page)

Top:—Boat being pushed through a sea of mud.

Center:—Associate of the Writer carried on Inverted Table over deep heavily crusted mire.

Bottom:—Drilling Kaffir Corn into the Silt Crust in Tungping County. Note boards worn on feet of men.

Photos: D. C. Walter.

Back Row, (left to right):—

Rev. Au Yueng Tsun-foon, 47 years as evangelist, pastor and teacher.

Rev. Chan Mung-nam 47 years as pastor, teacher and writer.

Dr. C. E. Bowsfield, M.D., arrived in 1890 as a minister and studied medicine after coming to the mission field. Works among the Haaka people mainly.

Rev. R. T. Bryan, D.D., has been 51 years a missionary under the S.B.C. in Shanghai, Sinkiang Yangchow. He studied Cantonese at 60 and founded the Cantonese Baptist Church in Shanghai. He was one of the founders of the Shanghai Baptist College and Seminary.

Dr. Cheung Wan Mun, M.D., 46 years in evangelistic and medical work.

FLOOD RELIEF IN SHANTUNG

Fifteen months after the break in the dike of the Yellow River occurred near Tungchuang it is possible to say that the end of the famine has been practically reached. By that break a region in western Shantung estimated at about 3000 square miles was inundated for eight months. A similar area in Kiangsu was flooded by the same waters but this article must be confined to Shantung conditions.

The flood began when, on July 10th 1935, the waters of the Yellow River swollen by heavy rains in the highlands of west China broke through the dike on the south east near Tungchuang in Chuancheng country. As is perhaps generally known a principle factor causing such floods in this area is the fact that the Yellow River silts up its course so rapidly that dikes can scarcely keep pace with it. The course of the river is consequently higher than the wide alluvial plains outside the dikes. Once it had broken through there was nothing to stop the water's voluminous flow eastward until it reached the banks of the Grand Canal. So a wide sheet spread across the counties of Chuancheng, Yuncheng, Chuyeh, Chiahsiang, Wenshang and Tsining and threatened Tsining city. This city, being east of the canal, was protected by its banks. However south of Tsining the waters washed across the canal banks and backed up to the railway embankment southeast of the city. The main body of the waters then escaped southward, flooding Yutai and part of Chinhsiang county, to the Weishan lake region. The raising of the level of this lake flooded considerable land in Tenghsien county. From here the main stream took its way into Kiangsu province. A smaller stream left this main stream in Yuncheng county and flowed northward toward the intersection of the Yellow River and Grand Canal. Here entrapped as it were by the dikes of these two rivers it outspread and flooded large parts of Tungping and Shouchang counties. The water broke across the Canal again at this point and by way of northern Tungping county found its way at length back to the bed of the Yellow River at a lower point in its course.

From July until the following March these regions were turned into a great lake. The villages built higher than the fields about them appeared like numerous islands dotting the lake. The buildings in the lower parts of all villages were ruined and some entire villages were washed away. All through the fall this lake was flecked with the sails of countless junks taking refugees to safety.

When the summer flood season had passed the volume of water was somewhat lessened. Around the edges of this new-made lake region some land was free of water in time for winter or spring sowings of wheat. But the most of the region continued under water until the end of March more than eight months after the beginning of the flood. After the closing of the break in the dike near Tungchuang of course the waters receded from all the area except low pockets without natural drainage. In some such places no crops can be sown even yet. In the regions where silting was heavy the sowing of crops was not possible for months after the flow of water stopped. The extremely fine and light silt held the water and formed a deep mire for months after the Yellow waters ceased to pour over it. It dried out first on the top making a treacherous crust over thin mire like quicksands. Fall crops were sown late and produced only a fractional yield. Kaffir corn was drilled into the crust by drills pulled by men wearing boards tied to their feet in the manner of snowshoes to keep them from breaking through the crust into the mire beneath. In other places the grain was dropped into the deep fissures that appeared as the crust in drying cracked open. Naturally the soil was not in proper condition to receive the seed and the yield was poor. Still more unfortunate are the regions where a heavy deposit of sand was received for they are permanently poorer whereas the regions that received the silt received a great boon which they will realize when in normal seasons they can sow their seed in properly prepared soil.

Surely the chief thing done to ameliorate the situation was Governor Han's measure of removing the flood victims to refugee camps in other sections of the province and maintaining them there, for about six months.

Tsining city is at the end of a branch line westward from the Tsin Pu R. R. It is thus the natural railway outlet for almost this entire flooded region. Beginning in August and continuing into November Tsining was the gateway of a mighty migration. Day after day hordes of people waited, closely packed in huge mat sheds near the railway station. Perhaps the peak was reached one day when 8000 entrained and an equal number arrived by boat from the west to take their places in the mat sheds. Transportation and food were provided by the government. In such a great trek the old and the very young suffer a great deal. In Tsining, churches and charitable organizations such as the Red Swastika society did what they could to ameliorate conditions. The Bachman Hunter Hospital of the American Presbyterian Mission began then a work with funds from the China International Famine Relief Commission for the sick among these multitudes. This work has continued throughout the year. When in the early spring the people returned from the refugee camps this work was increased. Now that some crops have been harvested almost all through the area it is definitely falling off. A crowded clinic for refugees was maintained and during the past summer months there were sometimes as many as a hundred in-patients. The work was limited only by the capacity of the hospital, the funds and the limits of human endurance of the workers.

During the winter and spring a considerable amount of relief was distributed both by the China International Famine Relief Commission and the Chinese Foreign Famine Relief. A local committee for the latter consisting of representatives of the Catholic and Protestant missions and local business men administered many thousands of dollars both in direct relief and in repair of roads and dikes.

The work of the China International Famine Relief Commission in this realm is more familiar to the present writer. The direct relief was given both in the form of money and of grain or flour. Usually the difficulties of transportation made money the more practical form. Representatives of the Protestant Missions in Tsining aided in the investigation and distribution.

After the stopping of the waters the difficulties of reaching villages with relief became very acute. Travel by boats was very difficult. The mire obstructed the passage of the boats and frequently when not too deep the boatmen had to give up the use of poles and get out and wade and push the boat. As the crust stiffened even this mode of transportation became impossible. The writer was once carried on an inverted table by men who waded thigh deep through mire with a crust not quite stiff enough to hold their weight but stiff enough to make the difficulties of wading immeasurably greater. Again he travelled on a string of ladders across a field of mire about five feet deep with an especially thin and weak crust. The last ladder of the string was drawn to the front by means of a rope after the party had all passed over it. These modes of travel were slow but not more so than experienced by another investigator who spent all night on a boat, the crew working steadily, and only making about one English mile. Fortunately not all villages were equally inaccessible.

One piece of labor relief was done in Tungping county in July 1936. It put a section of the Grand Canal dike ruined by the flood last summer into repair just in the nick of time to save a large section of land from reflooding from the summer rains in the mountains to the east. In view of the fact that on this land the first crops they had had in prospect for a year were half-grown the people of the region were eager to work. Their earnings on this job had double value for them; first they enabled them to meet their immediate needs and second they secured for them their fall crops. It is a satisfaction now to learn of good crops there especially since it is definitely certain that if this work had not been done most of these crops would have been ruined and the famine prolonged in this region. The China International Famine Relief Commission spent $7,000, contributed by friends in England through Dr. H. R. Williamson of the English Baptist Mission in Tsinan, on this particular project.

At the present time it may be reported that practically all lands affected by the flood have produced some kind of a fall crop. In a great part of the area it is the first crop produced since June 1935. The greatest permanent detriment is found in the vast sand deposits. These are found where the current of the flood waters was strong. They vary from one to eight feet in depth. The engineers of the China International Famine relief commission have estimated that over 300 square miles have been thus covered. These sands besides furnishing inadequate plant food drift in the wind with destructive effect on growing vegetation. In Chiahsiang county, typical of the regions where a great deal of sand has been deposited the people report a fall crop about one third of normal. In the loess silt deposits, which cover a larger area estimated at over 900 square miles we have a very different situation. Although the first crops have been poor on account of late sowing in unprepared soil the land has been greatly enriched by the contribution of the silt. Another fact that engineers have discovered about this area is that the deposits and the flow of the waters have greatly changed the whole contour of the country and altered the entire drainage system. Doubtless years must pass before all the effects of

the Yellow River flood of 1935-1936, both geographical and social can be properly assessed. Deane C. Walter.

CHINA BAPTIST CENTENARY CELEBRATIONS

Throngs of people gathered in the Tung Shan Baptist Church, in Canton, to celebrate the Hundredth Anniversary of Baptist mission work in China. This program began on Tuesday evening, October 13th, and continued through Sunday, October 18th.

The large church auditorium with a seating capacity of two thousand was filled at practically every service, and on some occasions hundreds of people were turned away for lack of room. There were eight hundred and seventy odd delegates in attendance from points outside of Canton and the immediate vicinity. Of this number, sixty nine were foreign missionaries, representing the English, Swedish, and American Baptist missions. The remainder of the guests were from Chinese Baptist churches all over China.

On Wednesday morning there was a Special Centennial Service, which was really the formal opening meeting. One of the addresses of welcome on this occasion was given in person by the Mayor of Canton, the Honorable Y. F. Tsang. The picture shown in this issue was taken immediately following the adjournment of this meeting.

The main topics discussed were evangelism, education, medical work, and publication work.

An interesting feature of this occasion was the presentation of all Christian workers who had spent forty or more years in service, and a two minute response from each. A picture of these veterans is shown in this issue. Of this number three had given over fifty years; Dr. Lee Tsai Leung fifty three years, Dr. R. T. Bryan and Rev. Tsang Wai San each fifty one years. Another feature was the presentation of second, third, and fourth generation workers, of whom there was a considerable number present.

Dr. John R. Sampey, President of the Southern Baptist Theological Seminary, of Louisville, Ky., and also President of the Southern Baptist Convention and Dr. M. T. Andrews, pastor of the First Baptist Church of Texarkana, Texas were present as special fraternal delegates from the Southern Baptist Convention. Both Dr. Sampay and Dr. Andrews gave splendid devotional messages at various times during the meetings. The series of addresses given by Dr. Sampey each evening on Baptist Beliefs and the Baptist Contribution to the Kingdom was probably the most outstanding feature of the conference.

Another outstanding feature of these meetings was the hearty congregational singing, and the unusually fine special music given by various groups from the local Canton churches. The rendering of the "Centennial Hymn" by a special choir selected from all the Baptist churches of the city was really a masterpiece. The words of this hymn were written by Rev. Lau Uet Shing, chairman of the Centennial Committee, and the music was composed by Mr. Ho On Tuny, who personally conducted this special choir. The progress of our Chinese Christians in the field of music in recent years is really marvelous.

Another high light of the conference was the address of Rev. K. H. Chang, of Tai Yuen Fu, Shansi, on "Tribulations of Boxer Times." One of the chief values of the entire conference was a realization of

what our heritage of faith has cost in life and sacrifice by those who have gone before. It gives new inspiration and courage to realize that our combined Baptist membership in China now numbers nearly seventy thousand, and that we are a part of the largest free church communion in the world with a total membership of over twelve millions.

With renewed gratitude to God for the blessings of the past, this throng of Chinese Baptists now plan to undertake still greater things for the future as they enter the widened doors of opportunity in the coming century.

THE FIRST ANNUAL MEETING OF THE HOME COMMITTEE OF THE NCC.

The annual meeting of the Home Committee was held on Sept. 23-26 at the Memorial Hall of the National Committee of the YWCA, 133 Yuen Ming Yuen Road, Shanghai. The attendance of the meeting was 29. Ten of them came from distant provinces representing seven churches, NCCRE, National YMCA and YWCA, Shanghai YWCA, CLS, Child Welfare Association and WCTU. Officers of the annual meeting: Miss Irma Highbaugh. Chairman; Miss Y. H. Liu and Miss Y. C. Chi, Secretaries; Miss E. L. Davis, English Secretary.

The Committee made a careful study of the needs of parent education both for present day parents and the youth who are going to be parents in the future. A five-year program for parent education in detail was adopted. Literature, both in English and Chinese, was recommended for use and materials needed have been studied and recommended. The program on materials of the Home Week 1937 was planned and outlined. Preparation of youth for marriage was adopted as the theme of the program for Home Week 1937.

The Committee suggested fifteen kinds of home problems to be studied by twenty-five people who are connected with Christian institutions, e.g., colleges and universities, Bible schools and seminaries and those who are in the field, in twelve centers in different parts of China.

The Committee voted to ask the Committee on Preparation for IMC meeting in 1938 to include in its agenda a discussion of the problems of the family in a modern world, and the place of Christian women in the Chinese Church. The Committee voted to ask the NCC Executive Committee to appoint a group for study of the Chinese home and its contribution to world Christianity.

Six regional training institutes or schools on parent education of two or three months each shall be promoted by the Home Committee to prepare both men and women who are graduates of senior middle schools or the equivalent, and those who are already engaged in home work or training for such work, to be able to promote home work through the evangelistic program of the local churches, to teach the lay leadership training institute and to lead and train leaders for parents' groups or classes.

Organization and policy and the budget for 1937 38 of the Home Committee were discussed and adopted. There was a very good and deep spirit of fellowship in the three-and-a-half days' meeting.

CHINESE NURSING HISTORY IN THE MAKING AT NANKING CONFERENCE

During a week of lovely autumn days in October, 300 delegates from almost every province in China assembled for the 13th Biennial Conference of the Nurses' Association of China at the University of Nanking.

It is probably true to say that this Conference was the best and certainly one of the most important of any N.A.C. Conferences previously held. It was very evident too that most of the delegates attending were fully aware of its significance.

Reviewing the past, we remember with gratitude, the brave pioneer nurses with great vision for the Nursing Profession in China, who some 25 years ago started our N.A.C. in order to promote fellowship among its members and to raise the standards of nursing education. To-day we have 174 registered schools of nursing and nearly 6,000 graduate nurses.

At this critical time in the history of nursing in China, when the Chinese government is asking for our wholehearted co-operation in this question of State Registration of Nursing Schools and Graduate Nurses we do feel that our N.A.C. has "matched us with this hour" and that we are prepared as nurses of China to fit our service into the Government's system of State Medicine and that we will do our best to register as soon as possible.

The Conference Programme was a very full and varied one including addresses by Government Officials, Reports, Papers on Nursing subjects, Discussions, Business sessions and most interesting visits to Government buildings, Hospitals, and a Rural Health Centre. A most impressive memorial service was held at 8 a.m. at the Tomb of Dr. Sun Yat Sen on Purple Mountain.

The morning devotional services held in the beautiful Twinem Chapel and arranged by Mrs. Kong Wei were a real inspiration.

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Work and Workers

Report of the Shantung Christian Rural Service Union:—The "Christian Farmer (T'ien Chia Pan Yueh Pao) continues to meet the need of country church members for information on topics of interest to them in language which they can understand. A Special section may be used for family or group worship. Evidence is constantly accumulating from Letters and personal conversations to indicate the warmth of affection which the readers have come to feel toward the paper. The subscription list has reached the 17,000 mark. When it is arranged by provinces, Shantung stands at the top, but subscribers are found all over China as well as in Korea, Siam and the South Seas. The paper is published under the direct auspices of the Literature Department of the North China Christian Rural Service Union, of which the Shantung group is one of the tree constituent units.
American Presbyterian, Shantung Mission, 1936.

Peripatetic Religious Literature:—About the only seat that our librarian Wang polishes is a bicycle seat. His readers are

scattered in about a dozen counties. An average trip around takes about 3 weeks and 300 miles or more of leg power travel, with scores of stops thrown in, collecting and distributing of books, and keeping all records up in shape. You ask how he can handle enuf books by bike to make the service worth while? Nearly all his stock are of the ordinary Chinese publications style,—printing on light thin paper, paper covers. And he specializes in a well chosen selection for rural readers, and a large percent of these are short, hardly more than pamphlets or brochures. His boxes built on behind sort of saddle-bag style can carry around 150 books. Wang is the right man for the job:—earnest Christian, interested in folks, not afraid of leg action, willing to "rough it." So this library travels to good purpose.

A Village Aspiring To Be "Model": — Huang-Chuang is a village of 720 population, poor in land and resources. But in it there is a young man, of less than 30 years, with push and vision. Local elders and townsmen have caught some of his fire. Their slogan is "Model Village." They say their village is free from lawless characters to begin with. Education is made first interest and agricultural improvement, especially cotton, second. By invitation I w there to participate in graduation exercises of the Mass Education classes. The progressive county magistrate and other dignataries took time to grace the occasion.

With the short term classes supplementary to the regular village school more than 200 children had been under instruction. They expect within a year or two to have no children above 7 years unable to read. The most unique class was one of about 30 boys of years 5, 6, and 7, under a resourceful teacher. With the hot June days he had approved of their reverting to the village street urchin's privilege of the original sun-bath costume. At the exercises they sat cross-legged on the ground just below the speaker's stand clad in their own brown "tan-barks". About 1,000 people crowded into the mat pavilion put up for the occasion.

For reform and improvement the village looks to three organizations for guidance: the Mass Education Movement, the Agricultural Association, and our church. I was much interested to find that while we have no members there, there had been gospel seed-sowing about 30 years ago. Several of the men now strong for village reform much surprised me by singing verse after verse of hymns that they had learned long ago, and more nearly in tune than some church groups. There are both men and women wanting to come under Christian instruction. Elmer W. Galt.

Experiences in the Hands of Communists:—Some members of the American Board Mission In Shansi suffered considerably when they were captured by Communists. Mr. Sun Chien-ch'ing had the following experience: "When he was first captured, more than a year ago, he had his hands bound tightly behind him for five days during which he was not sure what moment he might be ordered killed. The second day an active anti-Christian communist saw him and said to his guards: "He is a follower of Christ, why is he bound so loosely? Tighten the ropes!" That day the rope cut his wrists until they bled but Mr. Sun's comment to me was "Didn't Paul have to suffer all sorts of punishment for the sake of his Master? It is an honor and a joy for me to follow in his train." Mr. Sun prayed that he might remain faithful through his trials. He was ex-

amined daily by the communist authorities and each time told the same story, namely: "I am a Christian evangelist and I have been preaching in Wang Yao Pu for many years Every one knows me there They will all tell you what I say is true. If you think I deserve to be killed you may kill me. If you let me live I shall be grateful. I have never belonged to an anti-communist organization, nor have I harmed you from the platform. I have only tried to spread the spirit of love." On the fifth day his arms were bound behind him, he prayed long that he might be freed. Then along came a man who asked, "Why is this man bound like this? Untie the rope." Mr. Sun protested and said some of the other officers upon seeing him free would be angry and even more serious trouble might befall him. The communist said. "You need not fear, I shall protect you." So Mr. Sun permitted the guards to unbind his arms. After that he was not bound again and was soon given his freedom to come and go at will within the area governed by the "Soviet government." (From a letter by Mr. Harold S. Matthews).

Mr. T. H. Sun:—The Editor of *The Christian Farmer*, Tsinan, is at present a post-graduate student in agriculture in Cornell University. When he spoke before the General Council of the United Church of Canada, he made a very fine impression. One report said:—

"Listening to Mr. Sun, and getting the appeal of his very striking but winsome personality, one could not but feel that the Christian movement in China was making a progress and establishing a spirit that were full of hopefulness and promise. His emphatic statement that the Church of Christ in China was in a most remarkable and fundamental way a missionary Church made a very striking impression upon his hearers."

Uniting Christian Youth:—Recently the Shanghai Y.M.C.A. has sponsored a Movement to organize the Christian youth of different churches in Shanghai in a united effort to promote Christian fellowship, spiritual uplift and to render greater service to the Churches. In the summer they had a social outing and now they have started a special worship service in Mandarin.

C.L.S. News

Mr. Liu Wen Lin, who for seventeen years was connected with the editorial staff of Happy Childhood Magazine, resigned at the end of August to become a secretary of the National Child Welfare Association. The Christian Literature Society have been fortunate enough to secure Mr. Liang Te Sao as the new editor of this magazine.

Mr. Liang is the son of a pastor in Canton and comes to the Society with a wide experience and fine reputation. Though still a young man he has for many years edited "Liang Yu" (Good Companion) and pioneered the first pictorial magazine in China. He has also published a number of books which, along with his magazine work, have made him known to a wide reading public.

Happy Childhood Magazine will in future be issued twice a month instead of monthly as formerly. For over twenty years it has never failed to appear at the regular time nor to delight the children. We hope its usefulness will be still further increased.

New Books From The Association Press:—Three interesting religious books have recently been translated into Chinese and are available from the Association Press. "The Christian Faith and Life" by the Archbishop of York, is very simply and practically written, but carries all the weight of the Archbishop's philosophical

and theological learning. "Creative Society" by John MacMurray is a very thought provoking comparison of Christianity and communism. "'Christianity and Class War" by Nicholas Berdyaev is one of the most penetrating studies of these questions that has been written. Berdyaev was himself a Marxist, and taught philosophy in Moscow University for some years under the Bolsheviks. Later he became a Christian having worked his way through to this position from Atheism.

Youth And Religion Campaign:—This autumn the Y.M.C.A. is sponsoring two deputations in connection with this campaign. The first deputation, composed of Dr. W. Y. Chen, Dr. T. C. Fan and Miss Li Gwan-Yuen will visit Wuhu and Chinkiang spending four days in each place. The second one, composed of Dr. Fan, Miss Kuan Tsui-chen and Mr. Kiang Wen-Han will visit Ningpo and Soochow.

Revised Shorter Catechism in Chinese:—Many will be glad to know that that valuable compendium of Scripture truth known as the Westminister Shorter Catechism will soon appear in a revised edition in Chinese. Nearly thirty years ago it was translated by Dr. C. W. Mateer and printed by the old Presbyterian Mission Press. This edition has just been exhausted, and it was deemed wise to make a thorough revision before reissuing it.

At the request of the Kwang Hsueh Publishing House the revision was undertaken by Dr. W. M. Hayes in collaboration with his Chinese and missionary colleagues on the faculty of the North China Theological Seminary. After months of careful work by several individual members of the faculty, immediately after the close of school for the summer vacation the whole faculty sat in daily session for over a week in order to give the finishing touches to the work. Where all could not agree the translation to be used was decided by a majority vote, and any one who knows Presbyterians may be sure that there was not always agreement!

A limited edition is being issued so that changes can be made in a year or two. In the meantime any constructive criticisms from users of the Catechism will be welcome and will receive careful consideration when another edition is called for. The translaters are conscious of many defects and hope to make improvements the next time For those who do not know the Catechism in Chinese let it be added that the Chinese name is 要理問答. It can be obtained from the Kwang Hsueh Publishing House, 140 Peking Road, Shanghai.

It is encouraging to know that there is a large demand in the Chinese Church for the Shorter Catechism. In one field alone there is an order for over two thousand copies with proof-texts. It is hoped that this new and improved edition will increase the demand for it.

M. A. Hopkins.
Tenghsien, Sung.

Nanking Theological Seminary Begins Twenty-sixth Year With Large Enrollment:—Just twenty-five years ago, on September 13, 1911, the union theological school which was later to be known as the Nanking Theological Seminary opened its doors. At first the school was called The Nanking Bible Training School. There were seven teachers on the union faculty including Dr. P. F. Price and Dr. J. Leighton Stuart, now President of Yenching University. Forty-four students were enrolled.

On September 18 of this year the twenty-sixth year of the Seminary began with formal opening exercises in the chapel. Sixty-four students are registered in the B. Th., B. D., and Pastors' Refresher Courses, including thirty-six new students, the largest number since the reopening of the Seminary after the Nanking disturbances of 1927. The fine intellectual standard and splendid earnestness of these new students gives us great hope for the future of the Seminary and of the church in China.

The student body this year represents fourteen provinces and eighteen different denominations or church bodies. Nanking Seminary Review.

Meteorology:—The Provincial Government of Anking has delivered rain gauges to the heads of eight districts of the Vicariate Apostolic of Wuhu, Anhwei, in charge of the Spanish Jesuits. The missionaries must send in monthly reports of the daily rainfall.

This decision of the government is worthy of notice in view of the fact that in the districts where they have entrusted the Jesuit Fathers with the task of making observations there are also government schools. The Jesuit College at Wuhu has been making meteorological observations for several years. Reports are sent regularly to their observatories in China and nearby countries. (Fides).

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Notes on Contributors

Dr. Ralph A. Felton is visiting professor at Nanking Theological Seminary. He is a specialist in rural work.

Dr. Lewis S. C. Smythe is a member of the United Christian Missionary Society, working in Nanking University.

Rev. Charles F. Johannaber is a member of the Methodist Episcopal Church, working in Kiukiang.

Mrs. H. C. Mei is the present chairman of the Chinese Women's Club, Shanghai, and has helped many other organizations, such as the Y.W.C.A.

Miss Nina M. Stallings is a member of the Methodist Episcopal Church, South, engaged in rural work near Shanghai.

Mr. Dwight W. Edwards is a secretary of the Y.M.C.A., stationed in Peiping, and has served the C.I.F.R.C., for many years.

Prof. Roderick Scott is a missionary of the American Board and is professor of philosophy at Fukien Christian University.

Rev. George Warren Hinman is a missionary of the American Board, on the staff of Foochow College.

Rev. Deane C. Walter is a member of the American Presbyterian Mission working in Tsining ,Shantung.

INDEX 1935

Abbreviations;—BR—Book Review; C—Correspondence; Ed—Editorial

A

	Page
Activities of the National Child Welfare Association for China, 1935—	319
Agricultural Experiments at the University of Nanking	666
Akazawa, The Passing of Bishop	525
Among the Dyaks of West Borneo	54
Ancient Buddhism in Japan, (BR)	507
Annual Customs and Festivals in Peking (BR)	709
Annual Meeting British & Foreign Bible Society	317
Annual Meeting China Child Welfare Association of China	192
Annual Meeting National Christian Council of Japan	191
Annual Meetings in Szechuen	119
Answer (An), to the Determinist Ideas of Chinese Students, E. R. Lapwood	218
Are Sanctions Christian? (C)	307
Are Sanctions Unchristian, Andrew Thomson	223
At Her Front Door	657
At the Point of a Lancet (BR)	434

B

Back Numbers of "Friends of Jesus" (C)	243
Bailie, Joseph, Passes on	316
Baker, Dr. John Earl	729
Baker, Dr., and Dr. Lobenstine	665
Banker, (A), Meets Jesus (BR)	512
Baptist Leaders in China	315
Baptist Veterans at the Canton Cenntenial	790
Barclay, Mr. J. Gurney	730
Basic, (The), Beliefs of Jesus (BR)	111
Before the Great Silence (BR)	46
Bethel Mission in 1935	387
Bible Class in Shansi	599
Bible Society Conference on Unification	117
Bible Society's New Secretary	596
Bible Society Work in Szechuen	58
Bible Study in Tientsin	189
Bible Sunday	191
Big Bible Sales in China	189
Blind (The), in China	320
Boone Library School, Wuchang	453
Bosshardt, Mr. R.A., Released	315
Brief (A), Sketch of Pastor Z. T. Kaung and His Family, Clara E. Steger	692
Buddhist Meditation, (BR)	651
Buddhist Sculptures at the Yunkang Caves (BR)	109
By Patience and the Word, (BR)	376

C

Can a Realistic Idealist Believe in Peace? E. W. Luccock	403
Can Christianity Save a Nation? S. H. Ling	342
Can Evil Overcome Evil? Vernon Nash	18
Can We Christianize the Sanctions, Ed	196
Care of Lepers in Kiangsi	386
Catholic, (The), Press in China (BR)	303
Catholics of China Contribute to Missions	121, 452
Centenary of Medical Missions	58
Chang, Gen., at Bible Rally	450
Chaos, The, of Progress	714
Chat, (A), With Buddhists, F. S. Drake	281

Cheeloo Goes Travelling 668
Cheeloo University and Flood Relief 388
Chengtu Students and Crisis 448
Chief Contribution of Christianity to China's Reconstruction (Symp.) ... 547
China Baptist Centenary Celebrations 794
China Baptist Centennial 732
China Becomes Cooperative-Conscious, Ed 3
China Bible Society and Christian Unity, F. K. Jowe 93
China Changes (BR) 509
China Girds Up Her Loins, Ed 2
China Press Silver Jubilee Supplement (BR) 784
China Program of Rockefeller Foundation 731
China Young Men's Christian Association Year Book, 1934, (BR) 110
China's Drive Against Illiteracy, Ed 3
China's Intellectuals Break Out! Ed. 65
China's Intellectuals in Crisis, Ed. 193
China's Latest Constitution 445
China's Millions (BR) 240
China's Population Pressure 57
China's Stiffening Moral Resistance 379
Chinese and English Modern Military Education (BR) 110
Chinese Art (BR) 108, 177
Chinese Caligraphy (BR) 179
Chinese Christians and China's Crisis 123
Chinese, (The), Church (C) 241
Chinese Civil Authorities Take Part in Catholic Action Congress 523
Chinese Film Industry 126
Chinese, (A), Foreign Missionary 55
Chinese Government and Intelligentsia 183
Chinese Interest in Social Service 595
Chinese Mind and Organized Church, W. B. Djang 81
Chinese Missionaries 453
Chinese Nursing History in the Making at Nanking Conference 796
Chinese, (The) on the Art of Painting, (BR) 238
Chinese Politics 184
Chinese Seamen (C) 787
Chinese, (The) Story Book (BR) 782
Chinese Students in Tokyo 525
Chinese Students on the Move Again, Kiang Wen-han 204
Chinese, (The), Year Book, 1935-36, (BR) 174
Chinese Yingyang and Fengshui Conceptions, D. C. Graham 34, 166
Chinese Youth Seeks Religion, Ed. 6
Christian Art Exhibition at Cheeloo 730
Christian Attitude in China's Crisis, W. H. Ma 535
Christian Broadcasting in Peiping 381
Christian Broadcasting Program 123
Christian, (A), Cooperative 527
Christian Education Overseas (BR) 377
Christian Faith and China's Crisis, Fu Liang-chang 142
Christian, (The), Faith in the Modern World, (BR) 710
Christian Forces and Educated Youth, Y. C. Tu 145
Christian, (The), Guidepost for Human Desires, Gordon Poteat 483
Christian Literature Interests Converging 446
Christian Literature Society Jubilee 597, 732
Christian Literature Society News 798
Christian Literature Toes a New Mark 51
Christian (The), Message for Today, Arthur Rugh 331
Christian (The), Message for Today (C) 586, 714
Christian (The), Movement Accepts New Standards, Ed. 4
Christian Schools and Military Training, John S. Barr 336
Christian Unity in Japan 127
Christian Work for Rural Women and Girls, Irma Highbaugh 350

Christian Work in Government Schools, Kiang Wen-han 265
Christian Work in West Szechuen, J. Holden 501
Christianity and China's Reconstruction, Y. T. Wu 208
Christianity and Japan's Problem of Assimilating Other Races 63
Christianity and the Life of China, W. B. Djang 7
Christianity and Youth 187
Christianity in the Modern State (BR) 373
Christianity's Outstanding Contributions to Japanese culture 55
Christians Arrested in Moukden 57
Church of Christ in China, Bulletin of, ... 54
Church, (The), the Cooperative, & the Social Order, Charles F. Johannaber 749
Church Union in South India (C) 308
Church Vacation Work 253
Civil Aviation Training 516
Clinical Work for Pastors. Homer G. Brown 675
Commencement Exercises Held at Shanghai Educational Institutions 523
Commentary on Matthew 666
Comments and Criticisms (C) 48
Communists, The 310
Communists Attack Mission in Kansu 121
Communists (The), Trail in West China 316
Community Service Enterprise 594
Congregationalists and Revivals 247
Consider Africa (BR) 510
Cooperation Between the Bible Teachers Training School and the Nanking Theological Seminary 658
Cooperatives in a Christian Social Order, Lewis S. C. Smythe 740
Council of Higher Education 249
Country Evangelism 526
Creative Sex (BR) 711
Creative Society (BR) 112
Crisis (The), of the Organized Church, Lim Boon Keng 74

D

Daughter (A), of the Nohfu (BR) 583
Development of Chinese Libraries Under the Ching Dynasty (BR) 305
Diamond Jubile of Religious Tract Society 452
Did Miss Lester Exaggerate? (C) 182
Diocese of Nanking in 1935 385
Directory of Protestant Missions (BR) 306
Do Chinese Christians Need a Special Fellowship? (Symposium) 412
Does God Care? (BR) 713
Door of Hope, Shanghai 451

E

Edinburgh 1937 and Oxford 1937, Ed 673
Education in Fukien, George Warren Hinman 414
Education Out of School, Ed 393
Effect (The), on the Chinese Church of Retrenchment in Foreign Subsidies, A. R. Kepler 551
Enlarged Meeting of International Missionary Council in China in 1936 .. 120
Enlarging Opportunity of Mission Medical Work 318
Eucharistic Procession in Inner Mongolia Mission 731
Evangelism (BR) 181
Evangelism and Religious Education, Frank W. Price 153, 231
Examination (An), of the Terms Used for Translating the Word "God" in Chinese, (BR) 177
Exile, The (BR) 240
Experiences in the Hands of Communists 797
Experiment (An), in Socialized Religion 244
Exploded (An). Imperialistic Argument, Ed 194
Extending the Fight Against Leprosy in China 257
Extraterritorial Vice-Centers 185

F

Felton, (Prof.) to Spend Year at Nanking Theological Seminary 731
Fiftieth Anniversary Meetings at Fenchow 730
Fifty Years of China, Gilbert McIntosh 159
Finances of National Christian Council 189
Financing (The), of Public Education in China, (BR) 436
Finding and Following (BR) 46
Fire in the Oriental Missionary Society Premises, Peiping 599
First (The), Annual Meeting of the Home Committee of the N.C.C., 1935. 795
Five Dollar School 521
Five Year Plan for Training Laymen 321
Flood in West Shantung 323
Flood Relief in Shantung, Deane C. Walter 791
Foreign Diplomacy 716
Fortieth Anniversary of Bishop Huntington's Arrival in China 125
Forty Years Service in Shoka, Formosa. 190
Foundation of Chinese Musical Art (BR) 782
Foundations (The), of Peace, Mrs. C. C. Chen 480
Four Virtues to Save Society (BR) 43
Future (The), Work of the C. I. F. R. C. 589

G

General (The),—The Story of Evangeline Booth (BR) 45
Girls of Chinese School Send $15 for Flood Aid 526
God and You (BR) 511
God in Action (BR) 650
Golden Jubilee (BR) 180
Government Mandate on Conscription 717
Green Island (BR) 377
Group Movements Through the Ages (BR) 584
Growing Interest in Far Eastern Studies 389
Growth of Famine Relief and Prevention, John Earl Baker 561

H

Hammaker, Bishop 665
Handbook of a Christian Movement (C) 182
Handbook of Cultural Institutions in China (BR) 437
Hangchow 597
Help Prepare a Book for Christmas 255
Historic Memorial in Sian, Shensi 520
Historic Trial in Shanghai 186
Historical (The), Element in Religion (BR) 45
History (A), of the Far East, (BR) 781
Hitler Government, Is the, in "Vehement Opposition" to Christianity (C) 242
Houghton, Rev. Frank 729
How Release Chinese Student Patriotism? Theodore Hsi-en Chen 338
Hsia Ling Erh T'ung Hui 728

I

I Believe in One Holy Catholic and Apostolic Church, Michael Bruce ... 683
I Discover the Orient (BR) 107
Ideals in the Student Christian Movement, Maurice C. Garton 215
If I Were Chinese, Muriel Lester 25
In the Family of Nations 655
India and Britain (BR) 374
Indigeneous Evangelism and a Christian Unity, Z. S. Zia 408
Intercessioon for the Growth of the Kingdom in the World, A. P. Cullen 368
International Friction 588
International Narcotics Control (BR) 175
International (The), Review of Missions 662, 784
Interpreters (BR) 650

Is There a Revival in Japanese Buddhism Today? 454
In Remembrance:—
Andrews, Mary E. 369
Britton, Rev. T. C. 646
Bryson, Rev. Thomas 778
Clark, Alice Maria 38
Crobin, Paul Leaton 173
Dubs, Charles Newton, D. D. 576
Edgar, James Huston 298
Fitch, Mrs. Robert F. 370
Gibson, Dr. R. M. 646
Gilman, Gertrude Carter 645
Hudson, Maude Chapin 106
Hutchinson, Rev. A. J. 505
Mair, Mrs. Alexander 370
Mateer, Ada Haven 645
Miner, Luella 40
Simons, Canon George 707
Thomas, Rev. Claude 579
Ting, Miss Shu Ching 578
Watson, Mrs. James 780
Wickes, Mrs. Dean R. 173
Wright, Dr. J. Howard 504
Yui, David, Z. T. 172

J

Japan (The), Christian Year Book, 1935 (BR) 42
Japanese Activities 184
Japanese Women Students Greet Fellow Christian Students 519
Jesuits at the Court of Peking (BR) 299
Jesus (BR) 441
Jesus as Teacher (BR) 506
Jones, Dr. Stanley, to Visit China in 1937 666
Journal of the North China Branch of the Royal Asiatic Society (BR) ... 111
Journal of a Voyage Between China and the North Western Coast of America Made in 1804 (BR) 439
Journal of the West China Border Research Society (BR) 438

K

Kagawa (BR) 378
Kansu Leper Asylum 598
Kiang-Ho Flood Relief Campaign 124
Kiangsi Bible School Work 600
Kingdom (The), of God in Japan (BR) 373
Kuling Language School 319

L

Laotzu's Tao and Wu Wei (BR) 435
Large Group of American Students Enter University at Canton 730
Last (The), of the Empresses (BR) 652
League (The), and Japan, E. H. Cressy 229
League (The), and the Far East (C) 378
Leith-Ross Statement 515
Lesson (The), Missions Must Learn 55
Lester, Miss Muriel, in China 115
Lester's (Muriel) Views Disturbing! (C) 308
Libraries in China (BR) 305
Li-Po, the Works of, (BR) 302
Litany of Praise and Thanksgiving, A. P. Cullen 297
Literature Prizes for 1935 454
Literature Worker Retires 596
London Bible Society Headquarters' Representative in China 54
London Missionary Society 451

Looking After the Babies 318
Looking Ahead to 1938, Ed. 395
Looking Forward to 1938, Ed. 66
Loyalties to Church and State (BR) 375
Lyrics from the Chinese (BR) 108

M

Main, Dr. Duncan, of Hangchow (BR) 179
Manchuria 309
Mass Education in China 456
Meaning of Oxford Group Movement 253
Meaning (The), of Shinto (BR) 44
Medical Visitors to West China 390
Medical Work in West China 313
Meditations on the Cross (BR) 511
Memorial Fund to Robert R. Service 315
Message (The), of the Church, Peter Peng 87
Message of the Cross for China, T. C. Chao 135
Meteorology 800
Military Movements and Threats 716
Mirror of China (BR) 506
Mission School Graduates and Rural Reconstruction 517
Missionaries, Henry Barnett 504
Missionaries in the Hands of Communists 126
Missionary Diocese of Chung Hua Sheng Kung Hui 385
Missionary Scholarships 254
Missions and Native Churches, James J. Tsang 91
Modern (The,) Approach to the Old Testament 583
Modern Chinese Efforts to Improve Child Life 346
Modern (The), Chinese Mind 516
Modern (The), Church (BR) 376
Modern (A) Schoolmaster, E. R. Lapwood 698
Money and Missions, Ed 68
Monks (The), of Athos (BR) 783
My Christian Experience and Present Views of Christianity for China, Z. T. Kaung 696
My Country and My People (BR) 41

N

Nanking 527
Nanking Theological Seminary 799
National Committee Y. M. C. A. 726
National Concern 789
National Consolidation 587
National Institute for Christian Ministers, L. D. Cio 725
National (The). Leprosarium of Shanghai 598
National People's Economic Movement 516
Nation Unity 788
Nation-Wide Evangelistic Movement in Japan 387
Neighborhood Schools, Idabelle Lewis Main 633
Netherlands (The), Indies (BR) 440
New Chair of Missions 731
New (A), Chinese-English Grammar (BR) 653
New (The). Culture in China (BR) 649
New Life Movement and Churches 661
New Life Movement Revamped 311
New Methodist Policies in West China 250
New Rules for Land Tax Adopted 518
New Rural Social Center 122
New (The), Social Order in America (BR) 584
New Trends in China's Education 192
News from Formosa 123, 190

News from Hunan 525
Normative Psychology of Religion (BR) 508
North China Situation 309, 380
Northeastern Threat to Peace 515
Not My Country and Not My People, Roderick Scott 762
Notes from the Fukien Diocesan Magazine 455

O

Olympic Games in Berlin 516
Omei Christian Ashram, Wallace Wang 721
Omei Illustrated Guide Book (BR) 237
O'Neill, Rev. F. W. S., Made Moderator of Church Assembly 316, 526
Opening the Door Into China, Arthur R. Gallimore 356
Organized Church and Community, Kiber H. K. Den 85
Organized Traffic in Drugs 59
Oriental Philosophy (BR) 647
Our Faith and Mission, Gordon Poteat 275
Outline of Rural Rehabilitation 62
Outreach (The), of the Tao-fong Shan Christian Institute, Stephen D. Sturton 626
Oxford (The), Group at Peitaiho 724

P

Pacifist and Socialist Intellectuals in the "Warring States" L. Tomkinson 286
Pastoral (The), Idea in Christianity, G. F. S. Gray 464
Peiping Institute for Lay Workers 382
Peking Catholic University Commended 598
Peoples' Economic Reconstruction Movement Launched at Nanking 667
Peripatetic Religious Literature 796
Phillips, Dr. Z. B. 526
Pioneer (A), in Relief Work 524
Place (A), in the Sun (BR) 703
Plague (BR) 579
Popular Education Programme for 1936-37 518
Practical (A), English-Chinese Dictionary (BR) 110
Preface to Christian Sociology (BR) 45
Present (The), Status of Christian Schools, E. H. Cressy 539
Present Status of Medical Practice in China, Wu Lien-teh 472
Present Status of Women in the Church in China, Margaret H. Brown 623
Present Trends in Christian Hospital Service in China, Edward H. Hume 559
Price, Rev. P. F., ... 527
Problem (The), of the Far East (BR) 580
Problem (A), in Missionary Behaviour, Ed 69
Problems Confronting Christianity in Japan 257
Program of Rural Reconstruction 715
Progress Among Presbyterians 254
Progress in the Young Men's Christian Association 388
Progress of Women's Education 453
Property Transfer 666
Prospect of Religion in China, Y. Y. Tsu 399
Protestant Captives and Martyrs (C) 48
Protestant Missionary Released by Communists 54
Psychiatrists and Prevention of War 55
Public Health 716
Public Health Work in Rural Schools 523, 668
Pupils in Roman Catholic Schools in China 520

Q

Question Time on Tower Hill (BR) 375
Questions for Hangchow, 1938. Ed. 671

R

Rankin, Dr. M. T. 527
Realistic Theology (BR) 114
Recent Experience and Future Plans for Rural Reconstruction by the C. I. F. R. C., Dwight W. Edwards 758
Reconciliation, Geoffrey Allen 607
Records of Model Women, Emma Horning 361, 426, 494, 569, 629
Recovery in the South 715
Red (The), Cross Society 594
Religion in a Match Factory 385
Religious Activities in Formosa 190
Religious Broadcasting 730
Religious Digest (BR) 306
Report of the Shantung Christian Rural Service Union 796
Retirement of Dr. C. E. Patton 522
Reunion or Unity, Ed 67
Revised Shorter Catechism in China 660, 799
Revival in Formosa 731
Ricci's Scientific Contribution to China (BR) 300
Roads and Railways 715
Role (The), Women's Clubs Play in the Social Reconstruction of China, Mrs. H. C. Mei 751
Roman Catholic Converts in Szechuen 121
Roman Catholic Martyr 452
Roman Catholic Medical Service for China 253
Roman Catholic Mission in China 384
Roman Catholic Missions in "Manchukuo" 124
Roman Catholic Priest in Captivity 385
Roman Catholics and Religious Liberty in China 389
Rural Christian Celebration of Easter 457
Rural (The), Church, Ed. 734
Rural (The), Reconstruction Movement 50
Rural, Service Committee in South China 453

S

School for Chinese Blind, Shanghai 386
Shanghai Civic Center 516
Shaping the Future (BR) 703
Sheng (The), Kung Hui Western Szechuen sub-synod 256
Shining Moment (BR) 181
Shorter (A), Life of Jeus (BR) 442
Sibley (Mrs.), and Dr. Sze Speak on Kuling School 526
Sino-Japanese Relations 444
Situation of Church in Fukien 61
Six Delegates From China for Pacific Area Conference 526
Some Legacies of 1935 to 1936, Ed 1
Some Personal Opinions, Yang Shao Chuen 618
Some Technical Terms of Chinese Painting (BR) 438
Songs from the Slums 109
Southern Baptist Mission Work in North Manchuria 122
Southern (The), Methodist Church Holds Its Adult Assembly in Pootoo .. 591
Southern Missionaries Retire 527
Southern Threat to Peace 515
Spirit of Youth to the Church, Mrs. A. G. Bowden Smith 270
St. James Hospital Notes, Anking 587
Stam, John and Betty (BR) 180
Statistical Strength of Seventh Day Adventist 57
Statistics of Church of Christ in China 452
Statistics of Protestant Missionaries 666
Status of Education in North China 386
Stuart's, J. Leighton, Sixtieth Birthday 666
Student Christian Movement Plans in West China 456

Students Spring Conference 255
Students, The 310
Students Demonstrate for a Unified China, Baen E. Lee 341
Students Find the Truth to Serve (BR) 47
Sub-Soil Chinese Christian Thinkings, Ed. 5
Subjects for Enlarged Meeting of International Missionary Council in 1938 61
Summer Conferences 718
Sun, Mr. T. H. 798
Symposium on Chinese Culture (BR) 178

T

Take Up the Cross and Die! N. Z. Zia 12
Tentative (A), Credo, Kiang Wen Han 16
Thirteen Girls Admitted to St. John's University 730
Tibetan Yoga and Secret Doctrines (BR) 581
Tientsin Christians Build Their Own Church 59
To the Mountain (BR) 712
Togo and the Rise of Japanese Sea Power (BR) 510
Toward Better Housing for Shanghai Workers, Y. L. Lee 31
Towards Lay Training 524
Training of Cooperators 189
Transactions (The), of the Asiatic Society of Japan, Dec. 1935 (BR) 111
Triumphs of His Grace (BR) 585
Tseng Kuo Fan (BR) 239
Twentieth Anniversary of Ginling College, Nanking 56
Two (The), Emphases of the China Christian Movement, Z. K. Zia 344

U

Undying (The), Wisdom (BR) 113
Uniting Christian Youth 798
University Extension 667
University Head Going to U. S. 524
University of Nanking, Notes from the 322
University of Shanghai, Notes from the 121, 730

V

Value and Existence (BR) 45
Victory (BR) 711
Vignettes of Village Life, Nina M. Stallings 755
Village (A), Aspiring to be "Model" 797
Village (A), Fellowship 56
Visit of Mr. J. Merle Davis 665
Volunteer Church Workers and Local Church Programs, Samuel H. Leger 679

W

W. C. T. U. of China 595
War or Peace (C) 785
Watchful Oversight of an Old Culture 163
Way (The), of the Cross (BR) 513
Wen Shang Hsien 663
West China Baptists Plan Forward 312
What Boys and Girls are Asking (BR) 712
What Does Religion Mean to Me, Miss Huang Siu-chi 689
What Happened in Hsiangho 60
What's Right with the Chinese Rural Church, Ralph A. Felton 737
When the Church Was Very Young (BR) 440
When the Money Runs Out, F. Olin Stockwell 488
When the West Came to the East (BR) 314
White, John, of Mashonaland (BR) 376
Whither the Chinese Church? Y. T. Wu 71
Who Pays for the Schools, George Warren Hinman 702, 771
Why a Preacher is Respected 596

Why do Man Suffer (BR) 512
Widening (The), Way, John Foster 277, 353, 422, 490
Wife V. Husband in the Courts (BR) 47
Within Her Own Borders 656
Wong Wing Wu: Ginger (BR) 783
Wooden (The), Pillow (BR) 377
Work in West Hunan 121
Work for Young People and Government Students 122
World Collective Action Emerges, Ed. 1
World Congress of Faiths 729
World's Day of Prayer for Students 121
World's Sunday School Association 728
Worship Trends in the Chinese Church, Aimee B. Millican 549
Wuhan Christian Broadcasting Society 253
Wuhu, (The), General Hospital, R. E. Brown 620

Y

Y.M.C.A. (The), and Other Worldliness, S. C. Leung 470
Y.M.C.A. Summer Conferences 727
Y.W.C.A. Meeting in Ceylon 663
Y.W.C.A. Summer Conferences 727
Yang Shao Chuen, L. E. Willmott 611
Year Book of the China Young Men's Christian Associations, 1935 (BR) 784
Yosemite (The), Conference of the Institute of Pacific Relations, Y. Y. Tsu 718
Young Peoples' Conference on Methodist Mission 592
Youth and Religion Campaign 799
Youth and Religion Movement, E. H. Munson 99
Youth and the Church, T. L. Shen 79

LIST OF ILLUSTRATIONS

Page

Another View of the Min River, Tibetan Borderland .....August Frontispiece
Area of Communist Warfare in West China .....May Frontispiece
Attendants on Revival Dining Together 247

Balinese Youth .....March Frontispiece
Baptist Veterans 790
Boat Being Pushed Through a Sea of Mud 790
Bridge Over Tatung River at Hsiangtang, Tsinghai .....November Frontispiece

Central Cholera Bureau with Dr. J. Heng Liu 471
Chen, William Y. 471
Chiang Min Town, Tibetan Borderland 424
China Baptist Centennial Conference Canton .....December Frontispiece
China's Rock Garden of the Gods .....February Frontispiece
Christianity's Far-flung Influence 96
Clan Castles, Tsa Ku Lou, Tibetan Side of Min River 424
Conning Tower and Truss Bridge, Tibetan Borderland ..September Frontispiece
Conning Tower, Tsa Ku Lou .....September Frontispiece
Contrasts in China .....October Frontispiece
Council Meeting, West China Mission, U.C.C., Chengtu, Szechuen .....
November, 1935 96

Edgar, The Late Rev. J. Huston 687

Ford Ambulance for Kiangsi Christian Rural Service Union .....
January Frontispiece

Interdenominational Institute for Christian Ministers, July 1936, Kuling 578
Iron Suspension Bridge, Northern Szechuen .....July Frontispiece

Memorial Hall to Heroes of the Revolution, Nanking ....January Frontispiece
Min River, Tibetan Borderland .....July Frontispiece

National Leprosarium, Infirmary Bldg., Shanghai 247

Religious Concepts of the China that is Passing .....June Frontispiece
River Routes .....February Frontispiece
Rock Garden of the Gods, Yentang Shan, Chekiang, Vertical Parapet
April Frontispiece

Scenes of the Simple Life on Bali .....March Frontispiece
Scenes of West China 32
Snow Peaks Beyond Tsa Ku Lou .....August Frontispiece
Sunset at Wushan Gorge, Szechuen 290

Temples and Shrines on Bali 160
Tibetan Gentleman of Tatsienly 687
Tibetan Lama Temple .....November Frontispiece
Tibetan Home at About 14,000 Feet Near the Minya Gongka 687
Tibetan (A), Prayer Wheel Run by Water Power .....November Frontispiece
Ting, Miss Shu Ching 578
T'ong (The), River .....November Frontispiece
Towards Better Housing for Shanghai Workers 32

Views of Old Peking .....April Frontispiece

West China Students 290
Wuhu General Hospital 622

Yang Chao Chüen .....October Frontispiece

CONTRIBUTORS

A

	Page
Allen, Geoffrey	607

B

Barnett, Henry	504
Barr, John S.	336
Bowden-Smith, Mrs. A. G.	270
Brown, Homer G.	675
Brown, Miss Margaret H.	623
Brown, Dr. R. E.	620
Bruce, Michael	683

C

Chao, T. C.	135
Chen, Mrs. C. C.	480
Chen, Theodore Hsi-en	338
Cio, L. D.	725
Cressy, E. H.	229, 539
Cullen, A. P.	297, 368

D

Den, Kimber H. K.	85
Djang, W. B.	7, 81
Drake, F. S.	281

E

Edwards, Dwight W.	758

F

Felton, Ralph A.	737
Foster, John	277, 353, 422, 490
Fu Liang Chang	142

G

Gallimore, Arthur R.	356
Garton, Maurice C.	215
Graham, D.C.	34, 166
Gray, G.F.S.	464

H

Highbaugh, Irma	350
Hinman, George Warren,	414,702 771
Holden, J.	501
Horning, Emma	361,426,494,569, 629
Huang, Miss Siu-chi	689
Hume, Edward H.	559

J

Johannaber, Charles F.	749
Jowe, F. K.	93

K

Kepler, A. R.	551
Kiang Wen-han	16, 204, 265
Kaung, Z. T.	696

L

	Page
Lapwood, E. R.	218, 698
Lee, Baen E.	341
Lee, Y. L.	31
Leger, Samuel H.	679
Leung, S. C.	470
Lim Boon Keng	74
Ling, S. H.	342
Luccock, E. W.	403

M

Ma, W. H.	535
Main, Idabelle Lewis	633
McIntosh, Gilbert	159
Mei, Mrs. H. C.	751
Millican, Aimee B.	549
Munson, E. H.	99

N

Nash, Vernon	18

P

Peng, Peter	87
Poteat, Gordon	275, 483
Price, F. W.	153, 231

R

Rugh, Arthur	331

S

Scott, Roderick	762
Shen T. L.	79
Smythe, Lewis S. C.	740
Stallings, Nina M.	755
Steger, Clara E.	692
Stockwell, F. Olin	488
Sturton, Stephen D.	626

T

Thomson, Andrew	223
Tomkinson, L.	286
Tsang, James J.	91
Tseng, Pao Swen	199
Tsu, Y. Y.	399, 718
Tu, Y. C.	145

W

Walter, Rev. Deane C.	791
Wang, Wallace	721
Willmott, L. E.	611
Wu Lien-teh	472
Wu, Y. T.	71, 208

Y

Yang Shao Chüen	618

Z

Zia, N. Z.	12
Zia, Z. K.	344
Zia, Z. S.	408